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*For the Board of Home Missions.*  
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*  
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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# The Outlook of Missions

Volume X  
Number 2  
February, 1918



## Come Over and Help Us





**This picture was taken at the Corner Stone Laying of Second Recitation Hall,  
Miyagi Girls' School, Sendai, Japan, November, 1917**

# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

## Contents for February

THE QUIET HOUR..... 50

### GENERAL.

Messages of Peace and Good Will..... 51  
Preaching to Four Races..... 52  
Impressions of Garden City Conference..... 53  
High Testimony for the American Missionary..... 54  
Leprosy..... 54  
Bribing the Spirits..... 55  
Here and There and Everywhere..... 56  
Revenge..... 57  
Missionary Finance..... 58

### HOME MISSIONS.

Evangelism..... 59  
War Work..... 59  
The January Meeting..... 59  
Paying the Apportionment..... 60  
Call from God for This Hour..... 62  
Observations of the Treasurer..... 64  
Vacation Bible Schools..... 65  
Book Reviews..... 67

### FOREIGN MISSIONS.

That Service Flag..... 69  
Will Peace Come?..... 69  
Reflect on These Things..... 70  
How to Create Interest in Missions..... 71  
Froebel and the Kindergarten..... 71  
The Evangelism of Music..... 72  
The Work and Function of a Secretary..... 74  
Nieh Shi..... 77  
Visiting the Grave of a Beloved Teacher..... 78

### WOMAN'S MISSIONARY SOCIETY.

Go Forward..... 80  
Editorial..... 80  
Mrs. Seebach's Greeting..... 81  
A Maiden of Scotland..... 82  
Missionary Milestones..... 83  
The World in Cleveland..... 84  
Thank Offering Department..... 87  
Devotional..... 88  
The Meeting for March..... 90  
Program for Mission Bands..... 95

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# The Quiet Hour



He that dwelleth in the secret place of the most High shall abide under the shadow  
of the Almighty. —Psalm 91: 1.

“The ocean of His grace transcends  
My small horizon’s rim;  
And where my feeble vision ends  
My heart can rest in Him.”

No other influence of which human nature  
is capable so really greatens a man as the love  
of Christ in his soul.

—ROBERT STUART MACARTHUR.

“Speak to Him thou, for He hears, and Spirit  
with Spirit can meet—  
Closer is He than breathing, and nearer than  
hands and feet.”

Our Lord is silent about the future in order  
that He may bring out the practical issue of the  
present.

—G. K. A. BELL.

Democracy needs music to humanize, refine  
and elevate it. Music of the right character  
will have this effect; but there is always need  
to discriminate, and to select only that which  
will benefit.

—JOHN HARRINGTON EDWARDS.

And they will gather as friends and say,  
“Come, let us try the Master’s way.  
Ages we tried the way of swords,  
And earth is weary of hostile hordes.  
Comrades, read out His words again:  
They are the only hope for men!  
Love and not hate must come to birth:  
Christ and not Cain must rule the earth.”

—EDWIN MARKHAM.

We can do more for those around us in their  
need, for the Church in her feebleness, and  
for the Nation in its moral want, by our own  
endeavor to live Christ, than by anything else.

—J. STUART HOLDEN.

If the entry into the fellowship of God is  
not one of extreme simplicity, then the words  
of Jesus mock us with delusion. There are  
mysteries unfathomable. There are a thousand  
problems to which as yet we have no clue.  
But the entry into the light and grace of the  
friendship of Christ is so simple that a child  
can find it.

—J. H. JOWETT.

“Rest in the Lord, my soul;  
He planned for thee thy life,  
Brings fruit from rain, brings good from pain,  
And peace and joy from strife.

“Rest in the Lord, my soul;  
This fretting weakens thee,  
Why not be still? Accept His will;  
Thou shalt His glory see.”

“The New Testament has little to say as to  
how evil came into the world. It has a great  
deal to say as to how evil is to be put out of  
the world. And what it has to say is, that  
the only way by which evil can be put out of  
the world is by God being brought into it.”

I am inclined to think the greatest power  
that any man may covet for himself is the  
power of growing.

—LYMAN ABBOTT.

Every duty we omit obscures some truth we  
should have known.

—JOHN RUSKIN.

Man therefore, thus conditioned, must expect  
He could not, what he knows now, know at  
first;

What he considers that he knows to-day,  
Come but to-morrow he will find misknow;  
Getting increase of knowledge, since he learns  
Because he lives, which is to be a man.

—ROBERT BROWNING.

## THE PRAYER.

**O** LORD, grant to us so to love Thee with all our heart, with all our mind, and all  
our soul, and our neighbor for Thy sake, that the grace of charity and brotherly  
love may dwell in us, and all envy, harshness, and ill-will may die in us; and fill  
our hearts with feelings of love, kindness, and compassion, so that, by constantly rejoicing  
in the happiness and good success of others, by sympathizing with them in their sorrows,  
and putting away all harsh judgments and envious thoughts, we may follow Thee, who  
art Thyself the true and perfect Love. Amen.

—TREASURY OF DEVOTION.

# THE OUTLOOK OF MISSIONS

VOLUME X.

February, 1918

NUMBER 2.

## Messages of Peace and Good-Will Last Christmas.

EVERY Christmas Eve it has been the custom of the Secretaries of War and of the Navy to send to all army posts and to naval ships and stations messages of peace and good-will. Those sent last Christmas were more significant than usual.

For the first time in history America has soldiers in five continents—Europe, Asia, Africa, North and South America—on war duty, as well as ships all around the world. There are Pershing's men in France, regulars in the Legation Guard at Peking, American military aviators under training in Egypt, troops in the Philippines, Hawaii, and Panama, and more than a million men under training in this country.

The navy has ships on actual duty in British and French waters, also in the Mediterranean and elsewhere around the globe. To all men, ashore and afloat, in forts, training camps, and military and naval posts, messages of good cheer were sent telling them that the nation had faith in their ability to make good in the war. Here is Secretary Baker's message:

To the soldiers in France and the soldiers in training in America and to their families the War Department send a word of hearty Christmas greeting of appreciation of the spirit of resolute courage which fills their hearts, and of congratulation upon the opportunity which lies before them to do a great work for their country and for the world.

NEWTON D. BAKER.

Secretary Daniels sent the following telegram to every ship and station of the navy:

Christmas greetings to all in the naval service. The country reposes confidence in its navy, is proud of the service it has already rendered in this war, and has faith that it will measure up to the demands made upon it.

JOSEPHUS DANIELS.

### CHRISTMAS WORD FROM THE FRONT.

*From General Pershing, in France, to General Bliss, chief of staff, in Washington:*

Please extend to the President and the Secretary of War holiday greetings and best wishes for success of our arms during the coming year, and convey to them from all ranks of the American expeditionary forces in France renewed pledges of devotion to our sacred cause.

Likewise express our greetings to our comrades at home, coupled with full confidence in their patriotism, courage and devotion to the flag.

*General Bliss's reply to General Pershing:*

The President and the Secretary of War send to you and the American army in France the most cordial greeting and good wishes for this Christmas season from the people of the United States. Your comrades in arms in every camp and cantonment send you greetings.

From every home to-day goes a prayer for the welfare and success of our troops in France and personally for that of every man of them. The nation reposes in you and them its full confidence that in God's good time and with God's blessing its troops in France, side by side with their gallant allies, will bring victory and abiding peace to all the world.

On a Wednesday evening I addressed the W. M. S. of the Presbyterian Church of Phoenix. This is a very strong church, and a large audience attended the meeting.

The evening before we left Phoenix, I preached in the largest Colored M. E. Church in the city. The church was crowded, and the audience showed approval of what I said by not a few "Amens" while I was speaking. The negroes of Phoenix have a very fine record. Eighty-two per cent. of their number are property holders, and the rate of criminality among them is exceptionally low.

In San Francisco, on account of the boat being much behind schedule time, we had lots of time on our hands. We visited some friends, went sight-seeing and did some shopping. I preached in Rev. Kodaira's Church, visited Rev. Mori's Kindergarten and spoke in his church on Sunday evening. At a reception given by our Japanese friends, we met most of the graduates of our Sendai institutions, now residing in San Francisco.

We will sail on the Tenyo Maru at 3 P. M., December 10th. All of us are well. We hope shortly to meet again with our Japan fellow-workers in Japan, to join them in the great work of the Master. *Au Revoir.*

Oh, look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength and joy.

—JAMES MARTINEAU.

### Preaching to Four Races on One Trip.

ALLEN K. FAUST.

ON our trip across the United States it has been my privilege to preach to representatives of four of the five races into which the human family is divided,—to Whites, Reds, Blacks, and Yellows. The significance of this lies in the fact that I preached the same Gospel to all and that the members of each race responded equally to the hopes and power of the Gospel. Truly, the Gospel is the power of God unto salvation to *everyone* that believes. It is a *universal* Gospel.

In Arizona we visited Mrs. Faust's brother, who is resident physician at the U. S. Indian School at Phoenix. I made several addresses to the 700 Indian students in the school, and also spoke in the Presbyterian Bible School for Indians at Phoenix. On Sunday, I was taken fifteen miles across the desert to a congregation of about 200 Pima Indians. It was a novel and interesting experience to hear these people sing gospel songs in their own language. Almost all the Indians shook hands with us after the service.

### THE SPIRIT OF RELIGION

Patriotism is a spirit, but it must be embodied. When our Government wishes to do a mighty work it keeps the flag in every eye, plays the "Star Spangled Banner" and "My Country, 'tis of Thee," and masses men together. Religion is also a spirit, but it cannot live and conquer without visible forms. It must make use of symbols and music, and the fire and power of frequent assemblies. The man who neglects the church makes it harder for the Son of God to conquer.—CHARLES E. JEFFERSON.



## Impressions of the Garden City Conference.

C. E. CREITZ.

THE Foreign Missions Conference of North America held its 25th annual sessions at Garden City, Long Island, January 15-17. More than forty Mission Boards were represented by two hundred and fifty men and women. Our own Board was represented by the President, Dr. James I. Good and the General Secretary, Dr. Allen R. Bartholomew, and the writer. Others present from our Church were field secretaries Rupp and Burghalter. Dr. Lampe was present and acted as recording secretary of the Conference. Mrs. Bartholomew and Mrs. I. W. Hendricks represented the women of the Church. Mr. Poorman, of the Mission Study Department, was present, as were also missionaries Dr. and Mrs. J. P. Moore and Dr. and Mrs. Christopher Noss. Dr. George W. Richards read a valuable paper on "The Distinctive Contribution of the Churches of the Reformation to World-Evangelism." Dr. Bartholomew read a well-received paper in opening the discussion on "The Work and Function of a Secretary for Foreign Administration."

The importance and value of this Conference to the whole Foreign Missionary enterprise cannot be overestimated. Here the real statesmen, not only of the Kingdom of God, but of the world, meet. They see and understand clearly the needs of human society in all its individual and social aspects. They believe thoroughly with Amory H. Bradford that the Kingdom of God is politically a democracy; socially, a brotherhood; and religiously, the reign of God or of righteousness in all human affairs, and they see just as clearly that the Church of Jesus Christ is in possession of those dynamic spiritual and moral forces which alone give promise of fulfillment to the best hopes of the world.

To see and hear such men as John R. Mott, Robert E. Speer, James L. Barton, Arthur J. Brown, Sidney L. Gulick

and many others of similar standing, is to drink afresh from the fountain of life and from the wells of salvation. In their presence you feel power coming into you instead of going out. Any Foreign Mission Board that would cut itself off from this Conference would commit an act of self-mutilation.

Perhaps the most conspicuous service that the Conference has rendered to the cause of Missions is the creation of an atmosphere and a spirit in which the Boards can think and plan together. Every reference to Christian unity was liberally applauded, and when Mr. James M. Speers, a business man of New York, suggested that the time would come when a united drive by all the Churches to raise the entire missionary budget would match the national campaigns for war funds and war charities, the Conference gave vociferous indorsement. One of the older members present remarked that if such an address had been made twenty-five years ago, half of the Conference would have gotten up and walked out. The bigness of the task is compelling unity of purpose and action. How our hearts were thrilled again and again by the big challenge of a big task presented by big men to a Church big enough when united for the accomplishment of the whole program of God for the whole world.

This Conference is also a kind of a clearing house for all the Foreign Mission Boards, and an agency of co-ordination. The whole non-Christian world comes under review at this Conference. The field is studied as a whole. By reason of this annual gathering it is impossible for any field or need to be overlooked, at least in the plan of campaign. It is not always possible, of course, to meet these needs, but the Conference does not permit them to be forgotten. A big, comprehensive, statesmanlike program is constantly held before the eye of the Church, and every possible effort

is made to carry this program into execution.

Every address before the Conference was worthy of the occasion and the cause, and any one, who has an opportunity, will do well to read the entire report when it is put into print. Special reference should be made to the glowing tribute paid to the missionaries in Turkey by Ex-Ambassador Henry Morgenthau. "I never met a finer set of men and women," he declared after he had told the Conference that the missionaries absolutely refused to leave their posts, even after the American Government had instructed him to get all Americans safely out of the country. Dr. Gulick also profoundly impressed the Conference by the timeliness of his assertion that the Christianizing of international relationship is the only security against the falling on a more evil day yet than that which has overwhelmed the present world.

No more prophetic and inspiring words can be heard anywhere in the world, I believe, than those to which we listened for three days in this spiritual retreat.

*Reading, Pa.*

### **High Testimony for the American Missionary.**

I have never been content to rest on the missionary's estimate of his own work. I have been astonished to meet among his converts men and women of such distinction, but I have gone even further than that to find out what Asia thinks of missionaries. I took the question to Sir James Meston, of Lucknow, Lieutenant Governor of the United Provinces, and recently member of the first Imperial Council in London. He is an old Indian Civil Service man who has worked his way up through the ranks to his present position. The position of Americans in India at the time I called was delicate. President Wilson's first peace note was being widely discussed, and generally taken as little less than an insult. A Scotchman, very friendly to Americans, told me about that time that

if public sentiment against Americans increased in the next six months as it had grown in the last six, it was not improbable that all of them would have to leave India. When this fact is taken into consideration Sir James's statement becomes doubly impressive. He said, "Of course, there is a great difference of opinion about mission work. Some scoff at it; some value it for its purpose to convert the native to Christianity; others appreciate it for its humanitarian services. The government takes a neutral attitude, but it does enormously value the assistance rendered by the missionaries to good government. The Missions have helped in education and have done a great deal for the depressed classes which the government could not do and which the Indian is unwilling to do." "What about the American missionaries in particular?" I asked. "Of course, the government must preserve a strict impartiality," replied Sir James, "but I will say this: I have never been embarrassed by any act of an American missionary."—*Tyler Dennet in January "Asia."*

### **Leprosy.**

An eminent Tokyo physician, Dr. Koda Kensuke has been lecturing on leprosy, that scourge of the Far East. Is it hereditary or infectious? he asks.

Since the Tokugawa period it has been considered hereditary, an awful heirloom of stricken families. Hence so many breakdowns of marriage pourparlers, so many divorces, so many "pilgrimages to Kompira," which was the euphemistic expression for the disappearance from society of the doomed man. The lecturer's statistics show, however, that out of 942 patients, only 255 or 27%, have fellow-sufferers in their own family.

In fact, the disease is not hereditary, in the sense that madness is hereditary; it cannot skip a generation and appear in the grandchildren. It is infectious; the child is infected while still in its mother's womb. The presence of bacteria in the blood at birth is proof of this.

If, then, one understands the nature of this disease, the shunning and isolation of leprosy families is unnecessary: only the individual patients must be segregated. In this country there are 23,800 patients, but the families involved number 990,000 persons.

From 1903 to 1908, according to statistics taken from conscription returns, the percentage of lepers was 1.2 in every thousand. In 1909 after the law for the prevention of leprosy was published it had fallen to 0.9. About 1,000 persons are now segregated. It would only cost the price of a new battleship to carry out this isolation policy thoroughly and to stamp out the disease, at least as a family curse, within twenty years.—*The New East*.

### Bribing the Spirits.

The strangest case of election law violation came from Yamagata Prefecture. A canvasser called on a voter and asked for permission to pay his respects to the *butsu dan* or family shrine. After burning incense and bowing, he produced a piece of silk which he placed before the altar saying that he had brought it as an offering to the spirits of the voter's ancestors. He was arrested for bribery. He had been making a tour of all the *butsu dan* in the neighborhood with similar offerings.

Another odd interplay of ancient faith and modern politics is the story told about Mr. Katsutaro Yokoyama, who may have to thank *Inari San*, the fox god, for being elected. Mr. Yokoyama, who is a lawyer, once had occasion to lend some money to a woman who wanted to get a divorce. Being a poor woman she was unable to pay the debt. When she heard that Mr. Yokoyama was contesting a seat in the Diet, she repaired to her favorite Inari Shrine and beat drums and offered prayers that the Fox God might favor Mr. Yokoyama. Adding works to faith she canvassed her fellow believers and got them all to pray and beat drums in Mr. Yokoyama's behalf.—*The New East*.

### "Health Pays Dividends" in China.

IN the *Missionary Review of the World* for January, Mrs. Delavan L. Pierson writes a description of Dr. W. W. Peter's most interesting campaign for reaching Chinese souls through their bodies:

"The health question in China is but one of the many sides to the problem of China's redemption. But this question affects not China alone, for the close contact between the peoples of the world makes the health of one-fourth of the human race of vital importance to the other three-fourths. Commerce may carry communicable diseases, as well as marketable produce, and preventive measures at the source are twice as effective as quarantines at ports of distribution.

"Hundreds of meetings are held in many Chinese centers and during the whole campaign at the back of the platform hangs a big sign, printed in English and in Chinese:

#### HEALTH PAYS DIVIDENDS.

*Dividends!* That is what poverty-stricken China wants! The Chinese characters on this sign are printed to read from left to right, as the English, and the reversal of the usual order excites curiosity. Not only do the words themselves convey an idea new to most of the audience, but there is soon a hum of earnest discussion over the pros and cons of the new method of writing. Some one is sure to discover the advantage, since the hand will not so readily blot the letters in writing. Often a general spirit of assent is given to what seemed at first the foreigner's blunder. This prepares the way for new conquests. Dr. Peter's exhibit weighs two and one-half tons and its arrival in a city in 38 packages carried by 81 coolies arouses the interest of all classes.

"These health campaigns in China are only three years old, but in the localities where they have been held they have already brought about house-cleanings and street-cleanings innumerable. They have produced a willingness to report

deaths and there is a crusader's attitude toward hook-worm, plague, typhoid, smallpox and syphilis. After the campaign in Changsha, Hunan, Mr. Wang, Commissioner of the Police, and others, raised \$20,000 (\$10,000 gold) for a tuberculosis sanitarium and turned it over to the Yale Medical School Board."

### Here and There and Everywhere.

**T**HE Reformed Church in France has given up some of its strongest men to the war. Marshal Joffre is an elder and Premier Clemenceau is a member. Some sixty ministers are serving as chaplains.

\* \* \*

The lamentable unsanitary conditions prevailing in the cities, towns, villages and homes of China has led the China Medical Missionary Association to undertake a nation-wide campaign of public health education. The Association appeals for men and means to further this public health propaganda.

\* \* \*

From the report of the Anglo-American Community Committee, we gather that the work among English-speaking people on the Mission Field has been kept up in spite of the war situation. The general tone of the field news is encouraging and hopeful. Churches receiving aid from this Committee, of which Dr. Robert E. Speer is chairman, are located at Manila, Hankow, Peking, Yokohama, Kobe, Tokyo, Mexico City, Panama Canal Zone, Rio de Janeiro, San Juan, Porto Rico; Havana and Santiago, Chile. Our Board of Foreign Missions is an annual contributor towards this work.

\* \* \*

A series of pamphlets entitled, "Missionary Ammunition for Pastors," have been issued during the past year. This material has been sent to all our pastors, and it shall supply helpful fuel for missionary fires in the local congregations. There is no lack of information if it will be properly served from the pulpit.

To-day the foreign missionaries, with their prestige, their institutions, and, above all, their message of universal peace and good-will, hold a unique position in the world. They can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. There is no doubt but that Foreign Missions have been an effective force to break down barriers between East and West. They are quite as important to America as her army and navy.

\* \* \*

The Missionary Research Library at 25 Madison avenue, New York City, is said to be the most select and useful in the world. The library contains over 15,000 volumes. Mr. Charles H. Fahs is the able librarian, and his services are at the disposal of the members of our Church who may wish to do some original research work.

\* \* \*

In sizing up the qualifications for literary work on the Foreign Field, Dr. Talcott Williams says: "No training, no preparation will enable a man to do literary work unless he has the ability for it. The task requires certain adaptation." He further adds: "In order to put 'thoughts into effective form for proper use' or to act as 'editor of periodical literature' a man needs 'newspaper initiative,' the capacity to write and not simply to frame sentences. Without this he will turn out the same dull stuff which render shelves full of books unreadable."

\* \* \*

A pamphlet of great value and unusual interest has just been issued by the Board of Missionary Preparation, 25 Madison avenue, New York. It is entitled, "The Presentation of Christianity to Hindus." Dr. Frank K. Sanders, Director, regards "the report as a consensus of wide-ranging expert opinion. While it is not the final word on this very intricate subject, it will serve as a present help, even to the missionary of considerable experience." "Hinduism is a complex congeries of

creeds and doctrines. It shelters within its portals monotheists, polytheists and pantheists; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature, but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion."

### Tattooing.

Tattooing is forbidden in Japan. A teacher of Idzumo explained the law to his pupils recently and also told them how tattooing was done. Next day four of them appeared liberally adorned with the forbidden art.

### Something From Pat's Belfry.

A story that is worth repeating tells about a congregation raising enough money for a new church, all except the bell. To get funds for the bell, the pastor held a meeting of the members.

The building committeemen had their say, though one named Pat had not yet been heard.

One mentioned their fine church; another, their comfortable pews; another, their splendid altar; and another spoke of the steam heat they had in the church and of the coal in the cellar for the furnace. They were all sorry, they said, that they were without a bell and hoped the members would be able to make a further effort and secure the money for that purpose.

Then came Pat's turn, and he spoke as follows:

"We have a fine church. Our pews are comfortable and our altar is grand. 'Tis true we have no bell, but," said he, "we have steam heat in the church and plenty of coal in the cellar. The divvle with the bell. Let's put a whistle on the church."

### Revenge.

[The little Japanese monthly, *Kenko* ("Health") contains the following letter, which shows what the Christian faith can do in the way of changing the feeling of revenge into active love. H. K. M.]

"Toward the end of the year before last I was obliged to resign my position on account of lung-disease. For the past year and a half since then I have been constantly subject to insult from others, and suffered from lack of food and fuel. On one occasion I heard a neighbor close at hand say: 'The chickens have been walking on these, so that we cannot eat them. Give them to him.' Soon some dried sliced potatoes were brought in, but, forgetting myself, I sent them back. While I was a school-teacher, my child used to be treated kindly, but suddenly it was made sport of, and often came home crying. To me, a father, this was extremely hard to bear. But, happily, I was a Christian. From the Book of Job I learned about Job's trials and thus, filled with gratitude and hope, and always praying even in the midst of my sufferings, I was able to live day by day in great peace of mind. Fortunately, the disease with which I was afflicted has been cured, and my health is now as good as ever, and I rejoice that before long I shall again be a teacher. When that time comes, what revenge shall I wreak upon those that treated me so contemptuously? Well, I am earnestly praying that I may come to be regarded as a teacher deeply interested in his pupils, and as the good genius [literally, "god"] of homely and poverty-stricken children."

Jesus announces a formula in the spiritual realm, and promises that any person taking the right attitude toward the Divine will in conscience and volition, shall discover the truth as He knew and taught it.

—CORNELIUS WOELFKIN.

**Have You Made Your Offering On Foreign Mission Day?**

## MISSIONARY FINANCE

### BOARD OF FOREIGN MISSIONS.

#### Comparative Receipts for Month of December.

Synods.	1916.			1917.			Increase.	Decrease.
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern .....	\$3,889.32	\$1,676.04	\$5,565.36	\$3,993.10	\$1,581.68	\$5,574.78	\$9.42	....
Potomac .....	1,606.73	578.63	2,185.36	954.57	1,050.00	2,004.57	....	\$180.79
Pittsburgh .....	886.00	107.51	993.51	1,194.50	30.00	1,224.50	230.99	....
Ohio .....	2,128.45	461.53	2,589.98	1,672.00	238.78	1,910.78	....	679.20
Interior .....	160.00	12.50	172.50	....	25.00	25.00	....	147.50
Central .....	427.21	201.10	628.31	533.63	158.65	692.28	63.97	....
German of East.	65.00	50.00	115.00	220.00	141.00	361.00	246.00	....
Northwest .....	167.13	....	167.13	200.00	295.89	495.89	328.76	....
Southwest .....	78.82	82.35	161.17	132.18	50.00	182.18	21.01	....
Bequests .....	....	2,442.20	2,442.20	....	500.00	500.00	....	1,942.20
Annuity Bonds ..	....	....	....	....	2,000.00	2,000.00	2,000.00	....
W. M. S. G. S. ...	....	727.78	727.78	....	1,692.09	1,692.09	964.31	....
Miscellaneous ...	....	5.00	5.00	....	5.75	5.75	.75	....
<b>Totals.....</b>	<b>\$9,408.66</b>	<b>\$6,344.64</b>	<b>\$15,753.30</b>	<b>\$8,899.98</b>	<b>\$7,768.84</b>	<b>\$16,668.82</b>	<b>\$3,865.21</b>	<b>\$2,949.69</b>
							<i>Net Increase,</i>	<b>\$915.52</b>

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for December.

Synods—	1917.	1916.	Increase.	Decrease.
Eastern .....	\$4,827.37	\$4,703.51	\$123.86	....
Potomac .....	1,243.18	1,933.09	....	\$689.91
Ohio .....	1,695.18	1,925.29	....	230.11
Pittsburgh .....	1,194.50	1,358.70	....	164.20
Interior .....	30.00	223.08	....	193.08
German of the East.....	177.88	90.58	87.30	....
*Central .....	49.81	....	49.81	....
*Northwest .....	25.00	....	25.00	....
*Southwest .....	....	....	....	....
†Woman's Missionary Society.....	771.00	440.00	331.00	....
Y. P. S. C. E. ....	15.25	55.75	....	40.50
All other sources.....	76.87	139.09	....	62.22
	<b>\$10,106.04</b>	<b>\$10,869.09</b>	<b>\$616.97</b>	<b>\$1,380.02</b>
Decrease for the month.....				\$763.05
Net Receipts from July 1, 1917, to January 1, 1918.....				\$36,109.16
Net Receipts from July 1, 1916, to January 1, 1917.....				34,150.70
				<b>\$1,958.46</b>

\*For Hungarian and Harbor Missions only.

†These figures cover the regular budget. The W. M. S. gave \$209.37 additional for Church-building Funds and other causes.

### CHURCH-BUILDING DEPARTMENT.

	1917.	1916.	Increase.	Decrease.
Net Receipts, 3 months to October 1.....	\$4,643.27	\$5,329.26	....	\$685.99
Net Receipts, 3 months to January 1.....	16,551.89	10,499.52	\$6,052.37	....
	<b>\$21,195.16</b>	<b>\$15,828.78</b>		
Increase, Church-building Department.....				\$5,366.38
Increase, General Fund Department.....				1,958.46
<b>Total Increase in six months.....</b>				<b>\$7,324.84</b>

The increase in both Departments is not nearly sufficient to meet the increased work demanded of the Board.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Evangelism.

**A** COURSE of lectures on Evangelism will be delivered before the faculty and students of the Theological Seminary at Lancaster, Pa., by the Chairman of the Evangelism Committee, Dr. E. S. Bromer, of Greensburg, the last week in February. The course consists of five lectures, which will be of interest not only to theological students, but to pastors and laymen in general. After these lectures have been delivered at Lancaster, they will be delivered in Central Theological Seminary, at Dayton, Ohio, and probably later in the Mission House, Sheboygan, Wis.

## War Work.

The National Service Commission of the Reformed Church in the United States has been formally constituted by the delegates to the Federal Council of the Churches of Christ in America. The Commission organized by electing Dr. Charles E. Schaeffer as President, and Rev. W. Stuart Cramer as Secretary and Treasurer. The Commission will co-operate with the War Time Commission of the Federal Council. It will endeavor to enroll the names and military standing of all the men from our churches who are in the Service of the country in this war. A communication has been addressed to every pastor, requesting the names and military standing of all the men from respective congregations. The purpose of this information is to keep in touch with the men in Service by sending them printed messages and also by periodical visitation on the part of the Church's representative men. The Commission further contemplates to conduct a Publicity Campaign through the Church Papers, giving such an interchange of

news as will be helpful and interesting with reference to war conditions. The expenses of the Commission, it is hoped, will be met by voluntary financial support. It is evident that only as much work can be done as the financial support will make possible. It is hoped that men of means will respond liberally towards this cause.

The War Time Commission of the Federal Council has issued a very helpful War Time Program for the local churches, with special emphasis upon churches distant from Training Camps. These pamphlets can be secured at a nominal cost by addressing the Federal Council headquarters at 105 E. 22nd street, New York City.

## The January Meeting.

**T**HE Executive Committee of the Board of Home Missions met at Headquarters on January 17th, and the entire Board on January 18th. Much of the business on hand was of a routine nature.

The following were commissioned to vacant Missions:

- Rev. J. C. Gekeler to Grace, Toledo, O.
- Rev. W. H. Shults to Tamms, Ill.
- Rev. A. Casselman to Wilton, Iowa.
- Rev. H. N. Spink to Sharpsville, Pa.
- Rev. H. L. Krause to Ascension, Pittsburgh, Pa.
- Rev. N. L. Horn to Lewistown, Pa.
- Rev. J. L. Yearick to Jenner, Pa.
- Rev. J. A. Palmer to Thomasville, N. C.
- Rev. C. T. King to Roanoke, Va.
- Rev. A. P. Frantz to St. Andrews, Philadelphia, Pa.

The following resignations were accepted:

Rev. J. R. Shepley, Vandergrift, Pa.

Rev. T. H. Matterness, Enola, Pa.

Rev. N. L. Horn, State College, Pa.

Rev. G. P. Fisher, Warren, Ohio.

Rev. W. H. Hartzell, Penbrook, Pa.

Rev. H. G. Kopenhaver, Bethel, High Point, N. C.

Rev. H. L. Krause, Sioux City, Iowa.

Rev. H. N. Spink, Williard, Akron, Ohio.

Rev. Henry Gekeler, D. D., Indianapolis, Ind.

Rev. J. Kaeppli, Warren, Pa.

Rev. F. C. Witthoff, Terre Haute, Ind.

There are at least twenty vacancies among our Missions at the present time. This condition presents a very serious problem. Prolonged vacancies always prove injurious to self-supporting churches, but to weak and struggling Missions the harm is even greater.

Many requests on the part of missionaries came before the Board for an increase in the appropriation. On account of the condition of the Board's treasury only a few of these could be granted.

There were also several requests for the enrollment of new Missions. Definite action on these had to be postponed until a subsequent meeting.

During the last Quarter, Palatinate Mission, Philadelphia, completed its new church building; Lowell Reformed Church, Canton, Ohio, erected a temporary building; the new Mission at Riverdale, Dayton, Ohio, secured a portable chapel; building operations are going forward in St. Paul's, East Allentown, Pa.; in Grace, Detroit; in Charlotte, N. C.; also in Gary, Ind.; and in St. John's, Bethlehem. All of these will be completed early in the Spring.

The Treasurer reported receipts for the Quarter amounting to \$25,075.56, and expenditures of \$32,835.89.

The debt of the Board has reached high-water mark, and the present situation, brought about by unprecedented opportunities in many sections of the Church and a depleted treasury, made it necessary to have a meeting of the en-

tire Board to consider ways and means of meeting the same.

The General Secretary in his report called attention to the fact that there was a shifting of population going forward throughout the country and a massing of people in our great industrial centers which made it imperative for the Reformed Church to go forward in an aggressive manner in ministering to these new populations. Surveys of conditions in Bethlehem and Allentown, Pa., and in Akron, Ohio, have been arranged for under the auspices of the Commission on Social Service of the Federal Council. Seventy-three centers in the United States will be thus affected by industrial conditions.

The Board declared its readiness to co-operate with other agencies in the field in War Work. It is at present supporting a worker on League Island, Philadelphia, and one in Camp Taylor, Louisville, Ky., and has arranged to support another at Gettysburg as soon as conditions require his services.

The Board also took definite action authorizing its executive officers and members to co-operate with pastors throughout the Church in an effort to raise the full apportionment by Easter. If this can be accomplished it will relieve the present financial strain under which the Board labors, and enable it to carry forward needed aggressive work as well as increase the appropriations to its missionaries.

### Paying the Apportionment.

THE General Synod has designated eighty cents per member for Home Missions and eighty cents per member for Foreign Missions as the apportionment for these respective causes. It is easy to figure out the total which will fall to each Classis and congregation.

### WHY PAY THE APPORTIONMENT IN FULL?

There are at least two reasons. In the first place, the Boards need the mon-



ey. Both the Home and the Foreign Boards find themselves in debt at this time. Their work is steadily enlarging, the demands are constantly increasing, opportunities for aggressive work are presenting themselves on every side, calls are challenging, salaries of missionaries have to be supplemented. Neither Board would have a vestige of debt if the apportionment in past years had been paid in full. The trouble has been that only a fraction of the apportionment has been paid each year, and the Boards by reason of circumstances over which they had no control were obliged to plan their work on a scale that was bigger than the amount realized. The situation has become critical. The Boards have about reached their borrowing limit. Besides, it is poor policy to be paying the Church's money for interest. If we do not wish to be discredited before the eyes of the world and if we wish to make our full contribution to the religious needs that are confronting us both in the homeland and in foreign lands we must realize the full amount of the apportionment.

But there is a second reason for paying the apportionment in full. Sometimes the pastor and his consistory say, "What does it matter if we do not pay the apportionment in full?" Now, it does matter in every way. The Boards are not the only creatures that suffer in this failure on the congregation's part. The congregation itself suffers. There is nothing that so weakens, cheapens, belittles the morale of a congregation as to be creating and living in an atmosphere of failure and defeat. On the other hand, nothing so heartens, strengthens and stimulates a congregation as a sense of the accomplishment of a given task and victory in an undertaking. The "I don't care" spirit is fatal to the spiritual life of any congregation. This feeling of indifference, slovenliness and apathy must be banished. It is being discovered that pernicious anemia in many individuals is frequently traceable to some hidden trouble at the root of the teeth. The whole system is weak-

ened and rendered inefficient by allowing these little microbes to lurk in an obscure part of one's anatomy. Many a congregation's life is feeble and it fails to function properly because of this hidden, deficient, apathetic spirit that lurks in its organism. To come up with all items in the Budget manfully met has spiritual and moral value for a congregation. That is what Christianity is here for. What does worship, prayer, praise, etc., amount to if the people who engage in it come out weaker, less honest, less capable and more indifferent? For self-preservation every congregation owes it to itself to pay the apportionment in full. You cannot have a strong moral tone if you are conscious of the fact that you have met your obligations in full. You say that the apportionment is no obligation, but your representatives that were sent up to the General Synod were party to it and in that degree, according to the principles of our democratic form of government, you are responsible.

#### HOW IS IT TO BE RAISED?

It is evident that we cannot hope to raise it on a penny basis. We must be thinking in larger terms. It is degrading to our religion to be putting it on the lowest possible financial basis. True, the weekly contribution of five cents per member per year would bring it, but the thing does not work out in practice. It figures out very well when you sit at your desk and calculate on paper, but it does not actualize in reality, for the simple reason that you cannot get everybody to give regularly and steadily five cents per week. If you had only twenty or a hundred people to deal with you might be able to do it, but with more than 325,000 of all classes and stations in life you simply cannot do it. Consequently, some must do more than their share. That is scriptural. "If a man compel thee to go with him a mile, go with him twain. If he take away thy coat, let him have thy cloak also." The emphasis is on the word *also*. The strong must help the weak. That is the fundamental teach-

ing of Christianity. That is the principle which brought us into the present world war, and we should be willing to apply and practice this theory in our Church life and in our religious activities quite as much as we do it in governmental affairs, because the State first learned that principle from the Church. There are congregations that should be thoroughly unwilling to be limited by the apportionment. There are individuals in some of our congregations who personally should contribute far more than the entire apportionment of their congregation. Everybody should pay, but plainly everybody should not pay the same amount. The apportionment fixes a minimum, but the maximum should be determined by the Christian conscience of the individual. That, also, is pure democracy.

#### WHEN SHOULD THE APPORTIONMENT BE PAID?

Now. There are entire Classes that have paid nothing during the Classical year on the apportionment. The apportionment should under normal conditions be paid regularly every month. But this has not been done during this past year, nor in any previous year. The emergency is upon us. Let us seek to go "over

the top" by Easter. Make this coming Easter a great day in the Reformed Church. Let it signalize the awakening of a new life. It will mean but little for us if we celebrate an historic event in the life of Christ that occurred nineteen hundred years ago in Palestine if we do not translate it into the terms of our own life on this Easter day. Let there be a great out-pouring of treasures on this day in spirit like that which Mary poured at the Saviour's feet when she broke her alabaster box of precious ointment.

But you can't do it if you don't prepare for it *now*. The Lenten season is a time of self-denial and self-sacrifice. Are we not willing to deny ourselves a few things so that the Church may prosper and benefit thereby? We are making great sacrifices for the nation these days. Shall we do less for the Church? The war will not ultimately be won unless the Church makes her fullest contribution to the settling of present-day problems. Never before was there a greater opportunity confronting us than to-day, much of this opportunity can be successfully met if the Church will lay down an offering on Easter Day that will represent at least the full amount of the apportionment.

"Plant a Christian church in any community and it becomes at once the nucleus of law, order, moral living, and civic virtue. Such communities multiplied across the State give character to a Commonwealth, and such Commonwealths make a Nation strong by making it righteous."

#### A Call from God for This Hour.

BY W. E. DOUGHTY.

RELEASING THE SPIRITUAL RESOURCES.

**A** COMMANDING spiritual opportunity knocks at our door. The Centenary of Methodist Missions presents the challenge of objectives larger than have yet been presented to any Church in modern times. It may well be that this is the outstanding spiri-

tual opportunity of our generation. It is a summons to a mighty people to penetrate anew into the realities of the Christian faith and a call to release on an unprecedented scale the forces needed for the world tasks that confront us.

Will this call from God to undertake a difficult task be a crushing burden to sink the church or wings to lift it to heights before unknown? Will the arm of the Church be palsied by the load or

nerved to new strength to lay hold of God? Mechanics will not carry the burden, organizations alone will break down. Superhuman forces must be at work. How shall these energies be released? *There must be a new seeking after God in prayer.* Through prayer alone can these energies be called forth, for prayer is the "most transforming, the most energizing, the most productive", activity of Christian men.

#### RECOVERY FROM SPIRITUAL EXHAUSTION.

Every era of initiative and originality has been a time of recovery from spiritual exhaustion. If we trace the upward march of Christian history, we behold the mighty energy of prayer. Churches take on new vigor, nations are quickened into life and new highways cast up for the Almighty when men pray aright. The world was sunk in shame when Christ was here in person, but His prayer, linked with that of the disciples, resulted in a new era of initiative and originality beginning at Pentecost. The world was refreshed and the streams of blessing still flow on. This has been the story of every great spiritual movement. It is the history of answered prayer. The leaders of the Wesleyan movement were all men who spent much time with God. The Welsh revival grew out of prayer. The great modern revivals in India, in Korea and other parts of the foreign field and the great missionary awakenings at home were all inaugurated in the same way. Well did the Edinburgh Conference, speaking with scientific accuracy and spiritual penetration, declare, "Every grave crisis in the expansion of Christianity which has been successfully met, has been met by the faithfulness of Christ's disciples in the secret place."

#### THE SECRET OF INITIATIVE AND ORIGINALITY.

The call now facing the Church demands new standards of thinking and action. Old standards are shattered and outgrown. God asks a new thing. All the new eras in the expansion of Christianity have been called forth and ener-

gized by prayer. New trails have been blazed by men who had deep and vitalizing fellowship with God. The prophets and pioneers have all been men to whom prayer was a living reality. A creative new departure in the world is impossible without fresh accessions of Divine Power. Out of "productive hours with God" have come the great spiritual movements that have lifted the world. Why is prayer the secret of initiative and originality? Because it carries the intercessor back to God, the source of all initiative and originality? What original research is to the scientist, prayer is to the Christian leader. In all Christian history, this is the place where visions are born and superhuman strength is found. This hour, when so many millions are in need of God and men are thinking in larger terms than ever before, surely is the time to hear the voice of God.

#### THE DECISIVE HUMAN FACTOR.

The whole course of the spiritual history of Methodism for the next fifty years may be determined by the response to this bold and daring Centenary challenge. More tragic than not to receive the millions of money asked for would be the tragedy of not coming into fresh, vital fellowship with Christ. The human pivot on which victory will turn will not be a method or a plan or an organization or a trained staff of workers, but on the volume and quality of the spiritual devotion put into the program.

*Mobilize the spiritual forces!* This is the heart cry of the Great Commander. Enlist the armies of intercessores! This is the hope of victory! Press into the release the measureless resources of the inexhaustible God! Here alone are energies adequate to quicken the Church and revitalize the world. Let every leader of the Church enroll and enlist others in the Fellowship of Intercession until the voice of God shall be carried to the remotest member of the Methodist Church. It is the call to a new crusade. Will you follow to the limit—and beyond?

## Observations of the Treasurer.

J. S. WISE.

THE other morning, on my way to the office, I happened to look out of the car window just as we were passing a small church. Suspended over the doorway, in full view of the passing throngs, was a fair-sized service flag, containing a half-dozen stars, or more. I caught one glimpse of it and it was gone. That glimpse, however, was sufficient to make me forget my morning paper and to set me thinking.

I wondered why it is that so few of such flags are displayed on the outside of our churches. I have seen quite a number of them prominently displayed on the *inside*, but only an occasional one on the *outside*. Why not let the *world* know that the church is giving her choice young men to the cause our Nation has espoused? We are proud of them. We honor them. Do not our hearts "burn within us" when, with patriotic fervor, we unveil the service flag in full view of the whole congregation? It is given the most honored place in the sanctuary. The whole congregation can see it and many loyal hearts constantly invoke God's richest blessing and protection upon the boys. This is great—fine! But while the selected few are permitted thus to honor them, the great mass, the teeming millions, who never attend our churches, must forever remain ignorant of our sacrifice. And it is a sacrifice! Many of these boys we saw baptized as children, taught them in the Sunday School, rejoiced in their confirmation and glorified in the splendid, sturdy character of their young manhood. Compare all this with the interest shown by former employers (who have already secured others to fill their places), clubs and all other organizations, and it becomes evident that the church's right to publicity and the church's right to honor them is pre-eminent.

Again I wondered why it is that so few of our congregations are prompted to urge their boys, their very best and

strongest boys, to offer their services to God, as well as to the Nation. The life work of our boys is too often determined by money-getting opportunities. Precious lives have frequently been limited or wrecked because the choice of occupation was based upon "where can I get the most" rather than "where can I serve the most." The war has suddenly emphasized these two positions. Thousands of young men are gladly sacrificing brilliant careers in order to serve their country. Why not demand the same sacrifice for God and His Kingdom? Our country's training camps are crowded, while God's training camps, the Theological Seminaries, are almost empty. Shall we not soon see hundreds of congregations proudly displaying service flags in recognition and honor of one, or more, of their sons who have enlisted under the banner of the Cross and are to be found in the training camps of the Lord? Congregations who are proud of the stars on their service flags and who have a student preparing for the ministry, it seems to me, might give due recognition and honor to him by placing a small cross on the same, or a similar flag. It is a sad thing to note that only a very few congregations could put one cross on such a flag. While on the other hand some could put on two or even three. Be it said to the eternal glory of our San Francisco Japanese Mission they could, at this very moment, put seven such crosses on theirs.

At the recent meeting of the Home Missions Council the need for the best type of Christian men to assume leadership and to correlate and unify the numerous and restless movements of the social, political and religious activities of the world, was the burden of practically every address. At the January meeting of our Board we faced the same problem. All of our needs centered around *men* and *money*. Opportunities for service, even in the very heart of the territory occupied by the Reformed Church, are challenging your Board of Home Missions, right now, in louder tones than

ever before. I cannot specialize. I must be content with simply saying that such opportunities are now knocking loudly for enlarged recognition at the door of the Reformed Church in Allentown, Bethlehem, Reading, Philadelphia, Akron, Dayton, Pittsburgh and many other great centres where we have a specific task to perform. At some of these places the service must be rendered by the Reformed Church or it will not be done at all.

Over twenty of our Missions are now vacant. The Board is facing an increased deficit. Men and money is the crying need.

To supply the need for *men*,—has not the time arrived when the Church should challenge with no uncertain sound, the hundred or more ordained ministers who are still in the prime of life, but who for some reason or other, are engaged in other occupations? Their experience would be very valuable at this time. The Philadelphia *Public Ledger* thus editorializes on the value of men of experience:

“One of the greatest obstacles to war service is the average man’s misconception about its age requirements. . . .

the man of forty or even fifty it lies in his ignorance of his own possibilities. . . . What America has not fully realized are the opportunities for mid aged patriotism. This is a war of service, and in that service there is no age, creed, caste or color lines. . . .

We must mobilize all our experience now, otherwise it will be too late. . . . Many things can wait. . . . For the purely administrative tasks of the war we should have thousands of willing volunteers who need no schooling. Now is the time for the American ‘temporary officer’ to make good.”

So far as our Church is concerned, somebody is at fault here. I have often thought that there are many excellent men who for perhaps perfectly justifiable reasons, left the ministry years ago and to whom these reasons are no longer applicable, who ought now to return to their first and real calling in life. I know that

congregations that should know better, sometimes insist on untried and inexperienced young men and that refuse to accept the services of well-matured and experienced ones; but, I also know that such congregations often pay dearly for their attitude. It seems to me that Classical organizations should make it very easy for such men to return in this time of need.

The need for *money*, which is just as important, I am sure is recognized by all of us. Our Country needs the inspiration and character building influence of the Church in the present crisis more than ever. Real Christianity was never so vital to our national life as now. Dr. Bartholomew says, “the shadow of a mighty cross lies athwart our nation. Are we willing to get under it and help bear it?” Sometimes a world-wide vision overlooks a nation-wide necessity. Happy, indeed, is the Church and nation which recognizes and performs its whole task.

The whole task of the Reformed Church demands the *full apportionment* this year. Let me plead with you, pastors, elders, deacons, and members, “get under it and help to bear it.”

### Vacation Bible Schools.

SUPERINTENDENT D. A. SOUDERS.

THE reports from the Bible Schools conducted in our Hungarian Missions last summer were slow in coming in, but now that they are at hand they furnish some interesting and suggestive facts. There were 13 such schools conducted during the months of July and August. The number of children attending was 1,594, of whom 1,353 were Reformed, 31 Lutheran and 190 Catholic. The studies included Bible Lessons; Singing of Psalms; Hungarian Church History; Reformed Church History; Reformed Church Customs; Catechism and Needle Work. There were 155 children studying Catechisms, of whom 145 were confirmed. The cost of these schools was about

\$1,800, of which amount the people contributed about \$1,400 and English friends and the Board of Missions paid the balance.

The benefits coming from this work may be summarized as keeping the children from the streets with all their harmful influences; teaching them the hymns that were to be sung in the church services of the following Sunday; informing them of the heroes of the Reformation, both in the home land and in America; giving a larger knowledge of the Bible; acquainting them with the customs and worship of the Reformed Church in the U. S. and preparing them for Confirmation. All this is very good; well worth doing and fully repaying for the outlay; but is it enough? The schools continue for two months, then much of what is learned is left to be forgotten during the year. There is a serious lack of follow-up work. Some of the Hungarian congregations have Sunday Schools, more of them have not. The reasons are not far to find. In the home land each congregation is furnished with a teacher who is organist and catechist and pastor's helper. In America such teachers cannot be provided because they cannot be secured, and even if secured are not as efficient as they should be, because of changed conditions. The children at home must come to instruction on Saturday and on Sunday. In America there is no law requiring this and the attractions of the town and the street are too strong even for strict parental control. Some of the missionaries do not care for our American Sunday School organization. Those who do know and who believe in our Sunday School work do not have efficient teachers to help them.

Now to the good work already being done by Vacation Bible Schools we should add Teacher Training Classes and the organization of Sunday Schools in every Hungarian or Bohemian Mission. This can be done, but it will require the help of efficient American Sunday School workers. If we could secure for

this work during the coming summer a number of our students from the Seminaries or Colleges to teach in Vacation Schools, and while doing so train teachers for the Sunday School and also organize such schools, it would be a long step forward in the religious welfare of the rising generation of alien children in America. Of course, this will require money for the support of the young men and such money is not at hand. It can be secured only through the liberality of earnest, far-seeing Christian men and women. May we not hope for the help of such persons throughout our Church?

In addition to this suggestion, we make another, namely, that wherever there are Reformed Churches and Sunday Schools in the same city with the Hungarian or Bohemian Mission, Reformed workers should visit and help in the Sunday Schools of these immigrant Missions. The visits of American brethren to these congregations and schools is much appreciated and their help is accepted with much thanks.

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### Important Notes.

By an oversight in the January issue of the *OUTLOOK OF MISSIONS*, credit was not given "*The Missionary Review of the World*" for the splendid article on "You Make Christianity Attractive." We regret it.

By some trick of the printer's art in the January number, the first three lines in the articles by Missionaries Reimert and Heinrichsohn were transposed. Will our readers look up these interesting articles?

From the Church Notices given in the *Reformed Church Herald* we gather that the pastors of the Interior Synod are making a special appeal for large offerings on Foreign Mission Day. If all our pastors will do likewise there is no reason why the amount should not exceed the \$25,000 of the Woman's Hospital Work in China, of last year.

### Book Reviews.

*Modern Church Management.* By Albert F. McGarrah. Fleming H. Revell Company. \$1.25.

Among all our millions of Protestant church members there are not a hundred who are devoting all their time and energy to the development of the efficiency of the churches. Some of these men are specializing along particular lines and very few are dealing with the problem as a whole. Mr. McGarrah is the leader of them all, and we have come to look upon his statements as authoritative. He has just written "Modern Church Management," a practical, constructive volume, in his best style of talking right at you. Few men know actual conditions in the churches as Mr. McGarrah does, and he makes very definite suggestions and offers valuable plans that will improve things. He works on the basis that, no matter how efficient or inefficient the Church may have been in the past, she must now advance even faster than other institutions.

*The Old World Through Old Eyes.* By Mary S. Ware. Published by G. P. Putnam's Sons, 2 West Forty-fifth street, New York. Illustrated. 565 pages. Price, \$2.00 net.

This is a very unusual book. Mrs. Ware writes with all the ease and fluency of a woman of true Southern culture. During a period of three years of travel in Oriental lands she had most varied and interesting experiences. She met and enjoyed the hospitality of a large number of American and European persons living in the Orient and her descriptions of their homes and daily pursuits form to a large extent the unusual attraction of the book. She was the guest at four native courts, and had interviews with many rulers. Her views are broad and comprehensive; and her study of races and peoples enables her to write with accuracy. Natural scenery and places of historic interest claim only a small amount of her attention. Mrs. Ware has added a valuable contribution to the literature of the Orient. In a charming preface the author tells that her book was written for her grandchildren, but is now sold for the benefit of the wounded soldiers of France. Any book sold for that cause, especially one so delightful, should certainly have a large sale.

*Miss Wistaria at Home.* By Margaret Lancaster String. Published by the Board of Foreign Missions, Reformed Church in the United States. Illustrated. Price, 50 cents net. Postage extra.

The author of this book is the wife of the Rev. Jesse H. String, of Cleveland, Ohio. It is quite remarkable that such an interesting and captivating book should have been written by anyone who has not been a missionary worker

in Japan. Mrs. String seems to have been able to interpret the heart and mind of the girl of Japan; and the reader is led along with dainty little Miss Wistaria through all the different periods of life. The book describes the home life, training, plays and duties of a Japanese girl; it also shows how she comes under the influences of Christianity, and how surely and sweetly her life broadens under these influences. The style of the book is very fascinating. It is written for Juniors, but will not fail to gain many readers of mature mind. The illustrations are very good. The glossary is most helpful. The price of the book is very reasonable. We trust it may have a wide circulation. It is something one cannot afford to miss.

*The Japanese Invasion.* By Jesse Frederick Steiner, Ph. D. Publishers, A. G. McClurg & Co., Chicago, Ill. Price, \$1.25.

Dr. Steiner has made a real contribution to the literature of the Japanese-American problem. He approaches the subject from a sympathetic viewpoint, having spent seven years in Japan, but he is not afraid to lay bare the dangers that attend the inter-race relations. The author attempts to show the racial aspects of the Japanese immigration and he points out the fact that so long as the two nations lived in practical isolation, the racial prejudice did not assert itself. The entrance of Japanese into American life has imposed upon them the necessity of far greater readjustments than those experienced who go from America to the Orient. The real difficulty that confronts them is the race prejudice on the part of many Americans. But a clever people like the Japanese will make a place for themselves in American life in spite of all obstacles. How to attain this place Dr. Steiner asserts that the Japanese must send only the best representatives of their race, and the Americans must be willing to recognize true worth in men of different race. It will not do for our nation to temporize with this serious problem. Of the eleven instructive chapters, the one on "The World Significance of Waking Asia" deserves careful study.

The people of Japan and China feel the pressure of the economic forces. They realize that the only quick way out of a hopeless situation is through the door of emigration. While this is almost shut, they feel strongly that they must gain the right of emigration to the West. Their cause is just, and the issue is thrust upon us. "America is the frontier where must meet the East and West, and upon the result of this meeting hinge vast consequences for the whole world." After reading this volume it is a source of gratification to know that the author is a minister of the Reformed Church and that at one time he was a teacher in our North Japan College, Sendai, Japan.



**Ishinomaki—Congregation and Sunday School  
The Support of this Station is Promised by the First Reformed Sunday School, Xenia, O.**



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## That Service Flag.

**M**ANY shops, stores, homes and not a few churches find a just pride in displaying the service flag. It is oblong, with a red ground, and a white center. But that is not its significance. The one, two, three or more blue stars on the white center are its real glory. These service flags are a proof that young men have gone forth to serve their country in this war.

Through centuries the star has been growing in favor and we believe this is due to the Star of Bethlehem. The star is the military emblem of high rank in all countries. It is said that there is not an Order of Knighthood in the world that does not count the star among its insignia.

"How the star came into our flag is not known to a certainty. The first use of the star in an American banner is said to have been on the colors of the Philadelphia City Troop, but when the first American flag was approved by Congress in 1777, Washington referred to the fact, "We take the star from Heaven," while a Boston poet shortly before had written "A ray of bright glory now beams from afar, the American ensign now sparkles a star which shall shortly flame wide through the skies." But it is in its religious significance, as a star of faith as well as of service, that the celestial sign has always been honored, finding its chief reverence in the silver star that shines in the floor of the shrine at Bethlehem."

We began this article with the thought of asking how many such service flags would adorn our homes and churches if they were hung up for the number of the soldiers of the Cross who have gone to foreign lands? They, too, are fight-

ing in a righteous cause—the ushering in of the day when all men shall know the Lord and dwell together in peace and harmony.

## Will Peace Come?

Yes, as surely as that day follows night! At this moment we are in the throes of a world war. The shadows of the Evil One are resting heavily upon the human family. There is no land where the baneful effects of this cruel warfare are not being felt. Europe is particularly the field of massacres. We have never seen or heard of such a wholesale human butchery. And the end is not yet in sight. But through the clouds of sorrow we can see the sunshine of a peaceful to-morrow. Yes, peace is drawing nearer. It is coming. But it must come by way of the Cross. Dark as the hour is, it contains the promise of peace. The shackled world is homesick for a real and final peace. Mankind is in travail and pain at this very hour. There is great suffering in every land. No heart that has felt the sting of pain but what feels that in the great sorrow there is a greater hope. Peace, perfect peace, can only be won by the weapons of truth, righteousness and holiness. Until these Christian forces will come into full play in the hearts of the leaders of the warring nations, clouds and darkness will encompass their thrones, and the people must cry out in vain—*Will peace come?*

## Sober Thoughts about Present Conditions.

**O**NE of the ready-at-hand scapegoats for all the ills of our time is the war. "Blame it on the Kaiser!" Sad if that be true, but is it

true? We are not omniscient, therefore we cannot answer. One thing is true, that the failure to achieve peace on earth and good-will among men is due now, as it always has been, to the selfishness of man. We expect to reap a harvest without first sowing seed. We have been careful about fruits and careless as to roots, says Dr. John Henry Jowett. So long as a man is not right with God he cannot be right with men. Ignoring that fact, we have been expecting harvest to grow out of nothing. "Proper consideration of the command, 'Praise to God,' directly involves rightness toward God by man, through which condition will come about the rightness of man toward man. The biggest thing to think about now is how to get right with God, and the given answer is the surrender of one's personal life to a personal Lord and Saviour. I believe that temporary advantages can be secured through peace leagues, but permanent and proper peace will come to us not by leagues, covenants, or treaties, but by all of us coming right with God. Christianity has not failed; each of us must hand his sword to God for cleansing."

### Reflect on These Things.

Always the man or woman who gives the least to Missions cries out, "You are everlastingly at it with your needs--needs--needs!" That is true, but why? The story is told of a man who complained that his wife was always asking him for money. Some one inquired, "What is she using it for?" The husband replied, "I don't know, I have never given her any." Take a sober breath, my brother, my sister, and reflect whether you are not complaining because you have given very little, or nothing, to publish abroad the name of your dear Saviour. No one can visit the Mission fields, or hear the story of a missionary, or read about the growing work, without a deepening sense that the fields are ripe unto harvest, but the laborers are few. There is not a Mission whose workers do not bear loads that should be carried by many more individuals. Work must be left undone, because of the lack of workers.

It is not an empty phrase when we are told: "In Japan, it is easy to gather a Sunday School, and after that a church."



EIGHT NORTH JAPAN COLLEGE STUDENTS, BAPTIZED JUNE 17, 1917.

The same is true of China. These lands are the fields where the Lord expects us to send forth laborers. All doors are open and hearts are everywhere receptive to the truth as it is in Christ Jesus. From the lips of our oldest missionary, Dr. J. P. Moore, we are assured that Japan has never been more eager for the Gospel. The three years' evangelistic campaign brought into the churches thousands of new converts. A large number of these have allied themselves with our churches. The accompanying group of North Japan College students baptized into the Christian faith is a living testimony to the power of the Gospel.

We heard our senior missionary say at the Reformed Ministerial Association of Philadelphia that it was his sincere conviction that if our Church would send five married men and three single women for the evangelistic work, and provide about \$50,000 for chapels that in twenty years our missionary force in Japan could evangelize the four million—our share of the unevangelized millions in the Japanese Empire. What a small outlay for such a rich ingathering!

### How to Create Interest in Missions.

**H**OW much interest would you take in the war if you did not read a daily paper? Should you happen to see a flag or a soldier once a year, what importance would you attach to them? These are queer questions to ask, but they are meant for queer people. We have a lot of pastors and members in our Reformed Church who do not subscribe for *THE OUTLOOK OF MISSIONS*. There are some Church-goers who do not attend the services when a missionary is announced to speak. Is it any wonder that such people do not care for Missions, and fail to give for the spread of the Gospel in all lands? We should not blame men and women for being ignorant of the greatest war on earth,—the destruction of the mighty forces of evil, for how can they know when they

do not take the magazine that will acquaint them with the facts?

But are *we not to blame*, who read *THE OUTLOOK OF MISSIONS*, profit by it, and praise it, by not getting every family to subscribe for it, and read it? Those who faithfully read this monthly publication know how much benefit they derive from it. Why not pass it on? A pastor can preach no better missionary sermon than by securing a number of subscribers to *THE OUTLOOK OF MISSIONS*. Try it, and be convinced.

### Froebel and the Kindergarten.

**T**HOSE persons who would blot out everything that smacks of Germany must run well-nigh the whole gamut of fanaticism. Recently a writer, signing himself "American," proposed to the *New York Times* the disuse of the word "kindergarten." A teacher of "little folks" comes to the rescue of the word by giving a few facts concerning the history and naming of this institution. She shows that the Prussian Government has had a dislike and suspicion for it until this day, because the kindergarten was "a part of the Froebelian socialistic system, the aim of which is to teach children atheism." Switzerland gave the first real home to Froebel's enterprise. The name came to him suddenly while walking one day over the Steigler Pass, thinking earnestly of his "youngest born," as he styled this new form of education. Suddenly he stood still and cried out with brightening eyes, "Eureka! Kindergarten shall the institute be called."

The purpose of Froebel himself was:

"To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise their senses; to employ the awakening mind; to make them thoughtfully acquainted with the world of nature and of man; to guide their heart and soul in the right direction, and to lead them

to the Origin of all life and to unison with Him."

Is it any wonder that the Prussian Government, with its sinister purpose of domination by force, saw danger lurking in this new form of education and proceeded to stamp it out?

Let us be thankful that America has welcomed and developed the kindergarten as no other nation. We are glad that our Missions in Japan and China are eager to adopt it in their work among the children. Here is a large field for useful service.

It needs a chapel and needs it soon; \$1,500 Mission money together with what the Japanese have promised the writer to contribute, will provide a house of worship and Japanese pastor's residence.

The writer pleads and prays that like Miss Goetz of Nazareth, who has promised to build one of these chapels in memory of her parents, still others may come to the rescue and in the same manner help out in this much needed and all-important part of our evangelistic work in Japan.

### Who Will Pay for This Chapel?

J. P. MOORE.

The picture which appears herewith is that of the Ogawara Congregation and Sunday School. Back in the year 1889 the writer, together with his wife, began this work under many difficulties and most trying circumstances.

In the eyes of the Japanese the people of this town at the time referred to, had a bad reputation, and the missionaries were advised not to attempt any kind of Christian work, since because of their bigotry and indifference it would be a useless task.

But the picture shows that it has been a labor which, under the blessing of God, has not been in vain. In this town of some 8,000 population is now a live congregation numbering some sixty communicant members, and a flourishing Sunday School of 200 enrolled scholars.

This congregation in all these years has been without a church home, being compelled to carry on its work in rented Japanese dwellings, and every few years had to shift its quarters. That under such circumstances it has continued to exist, and even prospered, is truly a wonder. How much greater progress it would have made under more favorable circumstances none can tell.

### The Evangelism of Music.

REV. EDWIN A. BECK.

**W**ORSHIP in a heathen temple is characterized by much beating of drums, beating of gongs, and booming of bells,—the priest meanwhile mumbling his monotonous chant; but it is seldom that you hear any chorus work or anything that approaches the hymn and anthem singing of the Christian worship.

From very ancient times the worship of Jehovah has been associated with music and tuneful singing. I was interested



to-day to note the elaborate organization King David effected on the restoration of the Ark to Jerusalem; how "on that day did David first ordain to give thanks to Jehovah, by the hand of Asaph and his brethren"; of how he "spoke to the chief of the Levites to appoint their brethren the singers with instruments of music, psalters, and harps, and cymbals, sounding aloud and lifting up the voice with joy."

So some were appointed with cymbals or brass to sound aloud, and some with psalteries set to Alamoth and some with harps set to Sheminith. Respecting the terms "Alamoth" and "Sheminith" the suggestion is thrown out that the former was the TREBLE and the latter the BASS, for the latter is literally, "on the eighth," or octave. Whatever David's organization of his vast choir may have been it was an innovation and a great success; in later years when Israel needed reform, it was also a part of the reform to restore the "instruments and songs of David."

We all recognize the sacred place of music in worship, and no doubt many have long appreciated its sacred service in reaching the unevangelized. It is true

at home that Christian hymns and songs carry their messages even by the hands of the children to unChristian homes, resulting often in conversions. It is true in China as well that the voice of the son or daughter or child often carries in song the message of salvation to a heathen home.

A few days ago, walking out in the late afternoon among the pines I heard strains of music, and looking out on the bay I saw the ferry-boat coming from yonder shore with a group of students; some were at the oars, and some were singing; and the snatches of song they were singing, were hymns from the school. Coming up the river from Shanghai, recently, I heard singing from among the passengers of the crowded deck down below. Listening, I recognized the music as one of our Christian hymns.

Servants going about their work in the kitchens and elsewhere used to amuse themselves with snatches of song from the country theatricals. We took pains to teach our workmen a number of hymn tunes at morning prayers this summer, and now we frequently hear these hymn-tunes hummed and sung in place of those theatre-strains in their weird falsetto.

At our outstations the evangelists who have learned our hymns and songs both attract hearers, and convey a Gospel message through this service of song; and the teachers in the day-schools extend this evangelism of song through their pupils to the homes of the district. Thus in teaching these hymns of Zion, the music-master is sharing indirectly in the sacred work of Evangelism.

The hymns we use are familiar English hymns which have been translated into Chinese; and for the most part they are set to the same tunes with which we are familiar in America. These songs are so utterly different from what the natives are accustomed to (and they don't



have much even of their own primitive sort) that it takes much patient work to pull them into rhythm and tune. One unique feature of the Chinese is the audacity with which they all wade into a song. Ask *Mike* whether he can play the piano and he will say that he doesn't know, for he never tried! Ask a *Chinese* whether he can sing and he will answer, "Why, yes," for he has never found out that he can't! They all have voices, most of them lusty voices; these they hurl into the fray and they come out seeming to feel a complacent virtue at their share in the vocal pandemonium!

The first thing the music-master has to do is to train them into some sense of rhythm. The writer had his first experience along this line years ago at Shenchow, where he had to do with school-boys. After inducting them into the mysteries of rhythm he tried training them to appreciate the melody and to follow it. With some patience both these arts were attained pretty well; and with considerable experience we have since found that the Chinese learn and carry a tune very well, when once they have got a start in the right direction. Even Yeh-Hu-Dzi, the old gatekeeper, and Hwang-Si-fu, the barber, who were considered incorrigible, were last summer trained to keep fairly well in time and somewhat in tune; and many of the workmen were initiated into the art of carrying a tune. In all this tune-learning our pupils have been relying entirely upon the ear. One notable deficiency is their inability to appreciate and reproduce half-tones, so that frequently their tones are flat.

In our work with the Lakeside students we are now attempting a further step, namely, harmony. This requires them to learn to read music and to acquire the sense of following a strain independent of the melody. We have gone far enough that we may hope with patience to succeed. It is our ambition to organize our choir of thirty voices somewhat after David's fashion into Alamo and Sheminith, though for the

present we shall have to neglect the psalteries and harps. But we shall have to do something soon for an accompaniment; for our old Miller organ, which has done service for so many years, is about in the condition of the Deacon's famous One-hoss Shay; and when we sit down to play for a church hymn on a Sunday morning, we are always apprehensive of the Parson's fate—

"First a shiver and then a thrill,  
Then something decidedly like a spill,  
And the Parson was sitting on a rock  
At half-past nine by the meetin'-house  
clock!"

Fortunately, however, the choir has independence enough that when it once gets started it keeps on, organ or no organ!

The Christmas season is coming and we shall soon have to be training for the Christmas songs. Usually our students beg that they be taught a few of these in English, and, as a rule, we indulge their vanity.

*Yochow City, Hunan.*

### The Work and Function of a Secretary for Foreign Administration.\*

ALLEN R. BARTHOLOMEW.

**I**N a Board with Secretaries for home and foreign administration, the assignment and definition of the work of each is not so difficult. Such men become efficient experts in their special lines of work.

In a Board where the work is borne by one man, it is more or less difficult to draw the line of demarcation so as to show where the home work ends and the foreign begins. It is my *fortune*, or *misfortune*, to be identified with a Board that has but one General Secretary and

\* Paper read at the Foreign Missions Conference at Garden City, L. I., January 16, 1918.

whose lines of work must function in all directions.

Remembering the aim of Foreign Missions—to make Jesus Christ known to the people who know Him not, with a view to their full salvation, and to establish the Church of the living God, with a view to its self-support, and self-propagation and self-government, the work and function of a Secretary must naturally relate itself to the missionary as regards his qualifications, his well-being, and his labors; to the Mission in shaping and guiding its actions, and to the native church that it may add to its numbers, and grow in the grace and truth of our Lord.

That the Secretary may be reasonably qualified to discharge his duties, he should be familiar with the fields where his Board is doing work, by constant study and occasional visitations.

A solemn obligation rests upon the Secretary to seek out men and women who may have heard the call to service on the foreign field and who are willing to go. He should invite only men and women of ability, character and devotion. Upon him devolves the duty of sifting the roll of applicants before they meet with the Board for examination and appointment. This is especially important in a Board with inadequate means for its growing work. No Board has any funds to throw away on misfits. One capable, conscientious and self-sacrificing missionary is worth more, and costs a great deal less, than six men who lack consecration, culture and consistency.

It is a serious question whether a Board should return a missionary after his first furlough unless he has the approval of the Mission. The great cry is always for more missionaries. But the petition, that the Lord of the harvest should send forth laborers into His harvest, has also reference to the quality.

In this age of high-speed intellectual efficiency the danger of the lack of mental fitness is not so great as the peril of the absence of a living faith and of spir-

itual earnestness. If the chief business of the missionary is to lead souls to Christ then the Word of God must be to him the Bread of Life. A missionary must, first of all, be a true Christian; if this element is wanting in his character, then every other qualification is as "sounding brass or a tinkling cymbal."

One of the most delicate tasks facing a Secretary is to know how to deal with a worker of small intellect who imagines himself as having great knowledge. Knowledge now, as in the days of St. Paul, "puffeth up" some men.

After the appointment of the missionary, the President of our Board usually tells the new appointee: "the Secretary will make all the necessary arrangements for your safe and comfortable transportation." But the missionary awaiting further instructions is plainly told that he cannot expect many of the conditions and surroundings of the homeland to follow him after his arrival on the foreign field.

Since the missionary is the most valuable asset of the Board, it is the duty of the Secretary to see that the safeguards of health are thrown around him and his family. The home should be as comfortable as the funds of the Board will warrant. As in the case of a pastor in the homeland, a Board should pay a salary and perquisites sufficient to meet the actual necessities of living. A missionary cannot be at his best physically, mentally and spiritually when his daily thought must be, "What shall I eat and drink, and wherewithal shall I be clothed?"

The Secretary should keep in sympathetic touch with all the missionaries. His heart must be in his work as much so as that of the missionary. You cannot keep the fire burning on the Mission field without fire in the heart of the Secretary. It does not depend so much upon the form of administration if there is the glow of warm love pulsating through it. We all know the folly of beautiful machinery, with but one thing lacking—the steam in the boilers.

During the furlough of the missionary the Secretary should keep in close touch

with him. Frequent visits to the office and occasional meals at the Secretary's home will yield rich returns in confidence and co-operation.

Fortunately for a smooth administration, neither the Secretary nor the missionary has the final say in the conduct of the work. The missionary upon his arrival on the field becomes a member of the Mission. The Mission is the corporate body representing the Board on the field. The Secretary becomes the link between the Board and the Mission.

While the Board reserves the right to approve or veto any action of the Mission, it is understood that the Mission has certain prerogatives which the Board will respect. The Mission is in the position to give unity to the work. It plans for the work and assigns the workers.

A problem of more serious moment is the right status of the native Christian workers in the conduct of the work. As Secretary I do not have any official dealings with any of our native workers. Matters pertaining to the evangelistic, educational and medical work must come from the Mission to the Board through the Secretary. I might also add that this rule applies with equal force to our missionaries. All cabling is done between the Secretary of the Mission and the Secretary of the Board.

In our Japan Mission, both in the educational and evangelistic work the Japanese workers have representatives with the missionaries on the various Boards and Committees. Experience has taught the Mission that "Foreign administrators for foreign funds" is a poor slogan in these days for the attainment of the best results. Our Board has been led to its present policy from principle, not expediency. It costs no more to administer our work in Japan by a joint co-operation, and it is certainly carried forward with little or no friction. Native knowledge of native character and life is of inestimable value in a thousand matters that come before the Mission, and we feel it to be a wise policy to recognize that fact. Only by active participa-

tion in administering the work can the native workers come to measure the value of missionary money, and realize the faith, and love, and hope which it expresses. Missionary money is not mere silver and gold coin, but it is prayer, and faith, and zeal; it is tears and even life-blood. Those who handle such funds should fully realize their sacred character and enter into the real aims and pure spirit which it expresses.

Should a Secretary have any communication with the native workers? That will depend upon the men, whether they are of ripe judgment and experience. The safe rule is to deal only with the Mission, the exception being when native workers come for study or observation to America.

Thirty years ago, the sainted Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions of the sister Reformed Church, wrote to me: "I would not exchange my desk as Secretary of the Board of Foreign Missions for twenty of the best pulpits in my denomination." What, Secretary, who has tasted the inspiring joys of the Foreign Missionary enterprise, would exchange his place for the best pulpit in any land?

The work of a Secretary for foreign administration is not unlike the keyboard of a great pipe organ. He can produce sweet harmonies or harsh discords, it all depends upon how he touches the keys and pedals.

Let our prayer be that the spirit of mutual confidence and brotherly love may pervade the attitude of all the Secretaries toward all the missionaries, and it will not often happen in the history of the work that any radical differences will arise between the Missions and the Boards.

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### "Shinplasters" in Japan.

Lack of small coins brings threat of low-denomination bills, says a dispatch from Tokyo. Japan seems to be entering a shinplaster era. Her stock of small coins is inadequate to keep pace with the



advance in the price of commodities, and an issue of 50, 20 and 10 sen bills is under consideration and may be issued toward the end of the year.

The present high price of silver has tempted some to melt the coins and so transform them into the more valuable form of bullion. This is forbidden by law, but a good example, if any were needed, was given by the Yokohama Specie Bank, which upon the declaration of the gold ban by the United States, threw all its American gold dollars into the melting pot to allay the nervous fears of the Japanese dentists and pewelers.

### Nieh Shi.

F. K. HEINRICHSOHN.

**N**IEH SHI (Whispering Market) is a town situated on a small river which flows into the Yuen Tan Lake. This lake drains through Huang Gai Lake into the great Yangtse River. Nieh Shi is the center of what is known as the "red tea" district. There are in this place between twenty and thirty tea factories. This tea is shipped

down the little river, across the two lakes and on down the Yangtse to Hankow. It is a buzzing, hustling business place, and will remain the red tea center in spite of being seven miles from the railway line, owing to its convenient waterway. During the tea picking season, from ten to twenty thousand people flock into this section and find employment.

The evangelist there has been Mr. Hsu Shih Dzai, quite a young man—a graduate of a Wesleyan Mission College. He expects to enter the theological seminary as soon as he can be spared. This field is large and Mr. Tang, formerly of Yochow Port, has just gone there to have charge of the work, while Mr. Hsu will assist him.

The people from Yuen Tan have urged us for the past two years to start work in their place. This is a lively market town, about eight miles from Nieh Shi. It is situated on Yuen Tan Lake, from which it derives its name. A place has been furnished for a chapel, with benches and lamps—all provided by the people. While we have not agreed to station a man there, the two evangelists



ZIEMER GIRLS' SCHOOL TEACHERS AND STUDENTS RETURNING FROM VISIT TO LAKESIDE.  
(See Mrs. Hoy's letter, next page.)



AT THE TURN IN THE WALK AT LAKESIDE.

from Nieh Shi will take turns in holding services and in giving what help and instruction they can to the people of Yuen Tan.

So you see, we have to be up and doing and time does not lag on our hands. We need your prayers and help, lest we fail.

### Visiting the Grave of a Beloved Teacher.

YOCHOW CITY, HUNAN, CHINA.

November 25, 1917.

*Dear Friends in the Homeland:*

Every fall when the chrysanthemums are in full bloom, the girls in school, who knew Miss Ziemer, come to Lakeside with their arms full of beautiful flowers, to lay on the grave of their beloved teacher.

This year November 18th was the time set for the visit.

The day dawned bright and clear and very warm for this time of the year.

Three small boats arrived just a little before twelve o'clock—twelve girls and three teachers, one the young mother of

one hundred and one girls. Find her in the picture and you will see she is not very big to have such a large family.

We were watching for their coming, and as they reached the turn in the path up the hill, we snapped their picture.

Then on to the grave—such a beautiful spot, kept clean and neat by a man paid by loving missionary friends.

When the school girls reached the spot they found lovely potted chrysanthemums and gay geraniums placed there by Mr. and Mrs. Heinrichsohn and Mr. and Mrs. Reimert. The grave is never without flowers.

As the girls put their flowers down with many loving and gentle little pats, it seemed to me Miss Ziemer must feel the love they expressed, and I wished so much the sisters and mother in the homeland could see how much the spirit of Emma is still felt among those who knew and loved her. I am sure down in their hearts they must be willing the school girls shall have the pleasure of putting flowers on the grave.

God wanted Miss Ziemer—her work here was finished. She loved the Chi-

nese and her influence will go on and on. Her life was not spent in vain. To me it seems fitting that her body should rest here, among the people she so longed to bring to Christ. Miss Hsiung—matron, teacher, and dear friend, will never forget Miss Ziemer or Kia Siao Tsieh, as the Chinese lovingly call her. She was first at the grave and last to leave it.

A Chinese dinner was served in the Bible woman's house, and the little girls had fine fun with "Kia kia" (grandmother).

After dinner we had some music on the Victrola and then a great treat was a visit to Mrs. Beck to see the darling twins. Robert was just a little shy of so many girls, but Mary is a little flirt; she wanted everybody to talk to her.

It was about half past three o'clock when the party left for the city, all happy to have visited the spot sacred to them, and having had a pleasant outing. Please remember the students and teachers in your prayers. The responsibility resting on Gertrude and Miss Firor, in these days of war and rumors of war, is very great for such young shoulders.

MARY B. HOY.

### Heed This Call.

The new appeal that our earnest workers send to men, women and children of the Reformed Church across the wide expanse of sea is the Macedonian call:

"COME OVER AND HELP US."

They are in great need of the help which we alone can give them, and they look to us for it.

NOW is the time of crisis in the life of Christian Missions in Japan. The same is true of China.

In both nations our brethren are face to face with an opportunity that we should help to improve without delay, and we can do it with our prayers and offerings.

A Japanese voices the conviction of the Island Empire in this outburst of enthusiasm: "My heart is jumping with hope and joy (as I contemplate this aggressive work), I feel a 'military quivering,' do you understand the word? It is a manifestation of the Samurai spirit in the field."

Last September that earnest worker, George Sherwood Eddy, said: "I am leaving France with all its tremendous problems for China, because I believe that is the greatest work confronting Christianity to-day."



AT THE GRAVE OF MISS S. EMMA ZIEMER.

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EYEMEYER, 29 N. THIRD STREET, EASTON, PA.

## "Go Forward."

"Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of Truth's fierce strife and nobly held their ground?"

"Is this the time to halt when all around  
Horizons lift, new destinies confront?  
Stern duties wait our Nation, never wont  
To play the laggard, when God's will was found?"

"No! Rather strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts. O thou elect,  
And to thy kingdom come for such a time,  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect  
Whose love imperial is, whose power sublime."

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## Editorial.

IN November the author of "Missionary Milestones" visited in Easton, Pa. At that time the editor of this department had the opportunity of hearing Mrs. Seebach speak twice. Over a cup of tea later, the author promised to give us a bit of herself in this issue of our magazine, in which we begin the use of her text-book. In addition to Mrs. Seebach's personal word of greeting to the Reformed women, she graciously bestows upon us the favor of one of her Reformation stories. These are days of heroism. The heroic always calls us out. The girls were in mind when this story was selected from several others Mrs. Seebach offered from which to make a choice. It is well to remember that the Reformation disturbance upset the peace of the world of that day quite as much as the issues of the present world war are upsetting our day. It takes strong

character to meet great crises. May Grizel of Scotland inspire American girls to dare launch out in deeds of heroism, at this time—*another world crisis.*

\* \* \*

Margaret R. Seebach was graduated from Gettysburg College, Gettysburg, Pa., where her father was a professor for more than forty years. She is the wife of a Lutheran minister, Rev. J. F. Seebach, who is the joint author with her of the book entitled "The Singing Weaver," in which the story of Grizel appears in fuller form, besides a number of other Reformation stories. Mrs. Seebach has prepared a life of Luther entitled "Martin of Mansfeld," published by the Missionary Education Movement. Rev. Seebach is the author of "The Book of Free Men," just issued by the Geo. H. Doran Co., which is a study of the

Bible and liberty, with special stress upon the Reformation movement.

Mrs. Seebach formerly held the position of General Secretary in both the Home Department and the Children's Department of the Woman's Missionary Society of the Lutheran Church (General Synod). Recently Mrs. Seebach has become the editor of *Lutheran Woman's Work*, the official organ of the Woman's Home and Foreign Missionary Society of the Lutheran Church. Her home is in Hollidaysburg, Pa. It adds greatly to know these personal items of interest about our leaders, so with this introduction of the author of "Missionary Milestones," let us allow her to acknowledge it.

### Mrs. Seebach's Greeting.

*Dear Sisters in the Master's Service:*

IT is hard for anyone who has had the experience of preparing a book like "Missionary Milestones" to remember that there are such things as denominations. While writing it, you seem to belong to every denomination in turn; for when you stand with Luther at the great Council, you feel that you are a Lutheran in heart and soul; and when you see Zwingli and Calvin carrying out their great work, you think how glorious it is to be of the faith that is called Reformed; and when you go into the "dens and caves of the earth" with the Covenanters, you think there is nothing like being a Presbyterian; and when you hear the Wesleys preach and sing, you want to be a Methodist; and so it goes!

I hope the women who study the book are going to feel just that way about it. I hope we are all going to lose ourselves for a little while in the experiences of others—not to become less loyal to our own Church, but rather to see more clearly just where our own place is in the great modern movement for religious liberty, and to feel ourselves one with all who have labored and suffered for it.

We should have very little that we could call "Missions" to-day, either home

or foreign, if it had not been for the Reformation. We should not have had a land of the open Bible and of liberty of conscience here in America, if it had not been for that great protest. We should not have been able to give that Bible to other lands, in all their languages, if we had not had it in our own. We should have been afraid to try to give it to them, even if we had it ourselves, if the Reformation had not taught us that all men are God's children, and can learn to read His message of life, and to speak to Him directly, without priest or pope to intervene. Maybe we should not even have had the courage to go out to heathen peoples with the Gospel, in the face of difficulties and dangers, if our spiritual ancestors had not been, many of them, martyrs for their faith, who went singing to the stake rather than give up the Word of God.

Most surely, we should not have had any women's missionary societies. For in that day the Bible was forbidden to the laity, "especially to women." A woman who wanted to serve God found only one place to do it, and that was in the cloister. All our freedom of to-day, our progress and our opportunities came to us through the Reformation, which asserted anew the liberty of women as well as of men, and their spiritual equality.

May you all, as you study the book, have a broader vision of the great Protestant Church, marching on under different ensigns to a common victory. May your love for your own land be magnified, and your zeal for the people of all lands be quickened; may the Book of Life become more real and precious to your hearts, as you learn what it has cost to put it into your hands; may your love for the Master and your joy in His service be increased, as you study "Missionary Milestones."

MARGARET R. SEEBACH.

The greatest things, the most vital, do not lie within the scope of our powers, yet, as they belong to us, they may be confidently awaited.

—THEODORE T. MUNGER.

**A Maiden of Scotland.**

BY MARGARET R. SEEBACH.

EVERYTHING was bustle and confusion, one bright autumn day, in the stately home of Sir Patrick Hume. Men and women servants were peering around corners, with frightened eyes, at the surly dragoons who were searching the house from top to bottom. The lady of the mansion stood silently with blanched face, watching the search, while her children clung, sobbing, to her ample skirts. Only the eldest, a slender girl who had just come into the house, as if returning from a stroll in the forest, looked on with quiet eyes, and neither sobbed nor trembled.

Sir Patrick Hume was one of that brave band of Scottish nobles who had taken the vows of the "Covenant," pledging their lives and fortunes to the support of the truth of God, as they had learned it from the teachings of Knox and Calvin. For this they were hunted from heath to mountain cave, and many had sealed their faith with their blood. Nor men alone, but women and children, hundreds and thousands of them, were yet to win a martyr's crown before Scotland should have peace to worship God according to conscience, and to read His Word in security.

At last the dragoons were gone, and Lady Hume turned with questioning glance to her eldest daughter, standing there so quietly.

"Yes, mother," said Grizel, "he is safe in the vault of the old church. He says I shall tell you that it is not safe for him to come home any more, since they will surely look for him soon again."

"Nay, it is not safe here!" sighed her mother. The children had run off to look after the soldiers riding away, and the servants had retreated to their quarters. "He must stay in the old church, lassie; and it is you who must carry him food; for not even the servants must know where he is, and I dare not go myself, or they will suspect."

"He must have a bed, too, mother,"

said practical Grizel. "Let old Sandy help me—he is faithful, and would give his life for father. We will carry him bedding to-night, and then we must take him food each day."

"The old church of Polwarth had long lain in ruins. It was set deep in a thick grove, and was shunned by the servants and tenants of the estate, because of its gloom, and the ghost-stories told of the ancient Humes who lay buried in its vaults.

Some of these stories came very vividly into Grizel's memory that night, as she and old Sandy toiled back and forth through the darkness, not daring even to carry a lantern, while they bore bedding and food to the hidden man. But in spite of the darkness and the loneliness, the heart of Sir Patrick's brave little daughter never failed, as she went on her nightly mission; for she knew well that her father's life depended on her faithfulness.

"It is so hard to get food enough, father," she told him after some nights. "You know, I never was a great eater; but since I cannot go to the pantry and get food—or the servants would know you are hidden near—I must e'en take twice as much on my plate, and then hide it while the others eat. Mother would help me, but the serving-man is ever behind her chair, and he would see her. The bairns notice little, when they are eating; but even they wonder when I pass my plate back so often, and they are getting to call me 'Greedy Grizel!'" Her father laughed so heartily that the sound went echoing through the vault, startling the sleepy bats.

"You are a frail, wee slip of a lassie, to win such a name!" he said, patting her smoothly braided locks.

"But to-morrow," exclaimed Grizel, "there is a sheep's-head with dumplings, such as you love; and you are going to have some, father, if I have to tell them the fairies witched it away!"

Fortune favored Grizel next day, for at dinner the boiled sheep's-head, flanked with dumplings, was set right before her

on the table. While the other children supped their broth, she wondered how she could get a large helping for her father; for she knew the children all were fond of the dish, and it would be in great demand.

A sudden squabble among the little ones drew all eyes in its direction. The dog under the table suddenly felt a small but determined foot on his tail, and he sprang up and added to the tumult. When quiet was restored, Grizel had disappeared, and the plate where the sheep's-head had lain was empty!

"Mother," cried the indignant children, "will you look what Greedy Grizel has done? She has eaten the sheep's-head, bones and all, while we have been supping our broth!"

The children were pacified with other food, and Lady Hume had to explain to the servants as best she could; the sheep's-head never came back, but that night a hungry man feasted well in the old vault.

But now it was growing late in the autumn, and the vault was cold and damp. Grizel knew that her father could not stay there through the winter. She begged of her mother permission to take for her own an unused room on the first floor, and prepare there a warmer hiding-place.

The floor was made of boards, and beneath was no cellar, only the ground. Working by night, with old Sandy to help her, Grizel raised the boards. They dared not use a tool to dig, for fear of being heard; so they dug out the ground with their fingers. Old Sandy's claw-like hands endured it fairly well; but before the digging was finished, Grizel's hands had no longer any finger-nails upon them. What stories she had to invent by day, to account for the bandages that hid her torn finger-tips!

The earth they removed could not be thrown where it could be seen. So night after night Grizel made one trip after another up the winding stairs to the top of the tower, carrying the loose earth in a bag. From the tower she scattered it

abroad, and the wind dispersed it, so that it should tell no tales.

At last the digging was done. They lined the hole with boards, and expected the next night to bring Sir Patrick home to his new hiding-place. But in the morning, alas! the hole was full of water!

Grizel had never thought of this, and she was bitterly disappointed. But she bravely decided they must make the best of it; and a few nights later she carried her father a disguise, in which he escaped into Holland.

Only a day or two afterward, the dragons came again. They searched the house and found the hole; and then how thankful was Grizel that her father was not there! They searched the old church, and found that it had been occupied, but that their prey had escaped. They went away with oaths and curses; and soon after came the word that the estate was confiscated and Lady Hume and her children fled to join Sir Patrick in Holland.

There came, years later, a brighter day, when good William and Mary sat on the English throne, and the Scotch were persecuted no more for their faith. Then Sir Patrick and his family came home to their own, and gave thanks for the protecting care of God, and the courage of the brave girl who was but one of many, our ancestors in the faith, through whom the Word of God and liberty of conscience have come to us to-day, and have made possible our own freedom in this land of the Open Bible.

### "Missionary Milestones" and the "Historical Pageant."

MRS. IRVIN W. HENDRICKS.

**I**T is rather unusual to find ready at hand so remarkable an illustration of "Missionary Milestones" as the "Historical Pageant."

If the task of illustrating this mission study book with a series of living pictures had been given to Mrs. Emma Ruess Krammes, nothing finer nor more

applicable to the subject could have been evolved than her dramatical review of Dr. James I. Good's book, "Famous Women of the Reformed Church."

A few years ago a drama entitled "Milestones," showing the marked changes in the viewpoint of the world as to the position of woman even in the lifetime of one of the characters, as she appeared in different scenes from youth to old age, held a very effective appeal to all who had the privilege of seeing it. Even greater must be the appeal of this *historical* Pageant, as we see before us the living, speaking, personification of these great reformers, garbed in the dress common to their day from the sixteenth century down to the present. Never again can we think of these men and women only as characters in Church history, of whom we know but little. They have come into living, vital, touch with us. Although we might read of the women imprisoned in the Tower of Constance for almost a life time, without giving a thought to their anguish, when these same women appear before us in the Pageant, their sufferings can never again be forgotten.

"Missionary Milestones," though it be so well written, needs the "Historical Pageant" to complement and fulfill its mission. The layman will acquire a greater knowledge of the characters in Church history in one evening, as they appear before him in the Pageant, than he has in all his life before. An earnest study of "Missionary Milestones" followed with the "Historical Pageant" will be the ideal method for getting the most from this book. When it is not possible to give the Pageant in its entirety, one chapter, complete in itself, may be enacted. Even a sketch from a chapter may give the vital touch to the lesson.

A complete set of costumes for the presentation of the Pageant or costumes for any chapter or sketch may be had from Mrs. O. W. Baum, 327 E. Buchtel Avenue, Akron, O. These costumes, made true to their period, were prepared for the rendering of the Pageant before

the Woman's Missionary Society of General Synod at its recent meeting in Akron. A small rental ranging from ten to twenty cents per costume will be charged. Further particulars may be had from the address given.

An excellent "Outline Study" has been prepared and should be used as an aid by all who are studying "Missionary Milestones." This "Outline Study," as well as the "Historical Pageant," is on sale at the Reformed Church Building, 15th and Race streets, Philadelphia, and 240 S. Washington street, Tiffin, O.

### The World in Cleveland.

MRS. O. G. KING.

THE Mission of the Church in this present crisis was presented by the Educational and Missionary Committees of the Federated Churches of Cleveland in Central Armory during the week of December 1-8, 1917, in the form of a missionary loan exhibit and pageant. The armory was converted into courts and booths which contained elaborate displays of the ministries of the Church and social agencies in time of war.

It was indeed most fitting that the Church should again declare its mission and re-state its contribution to the general progress of humanity. The missionary boards of all denominations joined with the Educational and Missionary Committees of the Federated Churches in undertaking this great task. Exhibits, pageants and popular meetings were held in the large auditorium. Booths were located on either side and at one end of the armory. In these booths were displayed curios and work of the natives from twenty-three different fields of missionary activities. Here were to be found missionaries from the fields represented who were always willing and ready to give most interesting accounts of their work. Stereopticon lectures were also given which drew large and enthusiastic audiences.

In the Japanese booth was the work of the Evangelical Association, the Re-



formed Church in America, and the Reformed Church in the United States. Rev. and Mrs. Mayer and little daughter Ruth, of the Evangelical Church; Rev. Shaffer, of the Reformed Church in America, and Dr. Moore and Miss Pifer, of the Reformed Church in the United States, gave out information and made talks which helped to make this one of the most interesting of all the booths to the many visitors who thronged the armory every afternoon and evening.

One of the most attractive spots was the Woman's Court. Here the missionary operations of the Woman's Boards of all denominations were presented on panels three by six feet, in a most interesting manner. Women took charge of the Court and gathered all the data. The exhibit was a revelation to all who visited this Court and who were interested in missionary work. It was the first collection of such information ever obtained and the most complete survey ever taken of the mission work of women. Representative leaders spoke during the week upon this department of Church work and brought all present face to face with their new responsibilities in this world crisis.

The panel of the Woman's Missionary Society of General Synod gave a complete outline of our work, which compared favorably with the work of other denominations. The leaflets and other publications, including the Prayer Calendars and the Triennial report of the W. M. S. G. S., also the missionary letters which were sent to the local societies each month, were displayed in a large book which had been prepared for this purpose. Free literature was distributed in this court, while the sales literature was found in the Japanese booth.

Two denominations took charge of the court each day, being allowed fifteen minutes each to present a speaker. In this way the work of the women of all denominations was presented to the crowds during the week. Saturday was Reformed day. At this time Mrs.

Krammes, of Tiffin, Ohio, presented the work of our Church in a very able manner, and made an earnest appeal for greater effort in the future. Preceding this splendid address an informal gathering was held in one of the denominational rooms in which the Reformed Church in America joined us. Interesting talks were given by missionaries, Dr. Moore, Miss Pifer, Rev. Shaffer of the Reformed Church in America, and who was formerly in charge of the station in North Japan which has been transferred to our Board; also Rev. Stegeman, of this denomination, who has a charge in Cleveland, and Secretaries Rev. Rupp, Dr. Burghalter and Mr. Poorman.

Every afternoon and evening speakers of international reputation, including Robert E. Speer, Sherwood Eddy and Sumner R. Vinton and others gave addresses of great interest to the thousands of people who gathered in the armory.

On Monday, Wednesday and Friday afternoons women of national reputation, such as Miss Carrie Barge, Mrs. Helen Barrett Montgomery and Mrs. Florence Miller Black, spoke on timely subjects. On Tuesday and Thursday evenings the "Spirit of the Times," a pageant in which six-hundred people took part presented a symbolic portrayal of War, Red Cross work, and the Church, which brought out the reality of war, the ministries of kindness, and the prophecies of peaceful relations with all nations when Christian ideals shall prevail.

On Wednesday at a noon-day luncheon of the Council of Women of the Federated Churches, a resolution was passed to organize a State Federation. A committee of five was appointed to perfect this organization.

On Sunday afternoon, as a fitting close of this week of missionary presentation, a rally of the Reformed Churches of the city was held in the Fourth Reformed Church. At this meeting Dr. Noss and Dr. Bartholomew gave able and interesting addresses. At the close of this rally a meeting of the women

was held at which time Mrs. Krammes presented the work of women and urged greater membership, greater activities, and greater results.

In the evening of the same day Mrs. M. E. Doderer presided at a meeting held in the Hough Avenue Reformed Church, under the auspices of the W. M. S. Miss Pifer gave a heart-to-heart-talk on her work in Japan and impressed every one present with her sincerity and love for the work. Mrs. Krammes gave an historical review of the Woman's Missionary Society and related many interesting incidents of Woman's Work in the early history of the Church.

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### Where Did the "African Trail" Lead You?

**T**HIS month the study of "An African Trail" is concluded. Through Miss Cogan's sympathetic comment, and our own research, it is hoped that a clearer understanding and a more earnest conviction has come to many concerning this land of mystery, where missionaries must get down to the very foundations of humanity.

Among the great missionaries who died for Africa, is Mary Slessor. Great souls like Jean McKenzie's have heard and seen the call—and have answered it. But how few there are for such a colossal task! "Over the sun-smitten land Mary Slessor wept as her Master wept over the great city of old, and she did what she could—no person could have done more—to redeem its people, and sought, year in and year out, to make the Church rise to the height of its opportunity—in vain.

"She knew, however, that the presentation of startling facts and figures alone would never arouse it to action; these might touch the conscience for a moment, but the only thing that would awaken interest and keep it active and militant, would be the soul's love for Christ; and it was for this that she prayed and agonized most of all.

"Love for Christ would change the

aims and ideals of many women, so many of them moving in a narrow world of self, and thrill them with a desire to take part in the saving and uplifting of the world. Then there would be no need to make appeals, for volunteers would come forward in abundance for the hardest posts, and consecrated workers would fill up the scanty ranks, not only in Africa, but wherever there is human need."

Let us not allow these people to pass out of our lives with the passing of the study-book. God help us to carry them on our hearts in prayer, and they who labor for them directly. As stated in the beginning of this study in September, we have no denominational mission work in Africa, but we do have a work among the colored people in our own country, a needy, gigantic task, also. Do something for the progress and uplift of these who dwell in our very midst.

That the community recognizes the worth of our workers at Bowling Green, is evident by the fact that at the term of Warren County (Kentucky) Court in September, it was ordered that Mrs. Hattie Wolfe be appointed one of the two matrons of the Juvenile Court to aid the court in its wardship over the colored children of the city of Bowling Green. Mrs. Wolfe will be happy to hear from our girls and women; write to her and ask how you may help.

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### I WILL LOOK ABOUT—

In my purchases,  
In my home affairs,  
In my amusements,  
In my luxuries—

For opportunities to "DO WITHOUT"

FOR JESUS' SAKE.

I would rather my money should go to win a soul to Christ, than to purchase a passing pleasure for myself.

"What I die siezed of I leave to others,  
What I spend judiciously I enjoy,  
What I give to charity I take with me."

## Thank Offering Department

MRS. ALLEN K. ZARTMAN  
1854 GRAND AVENUE DAYTON, OHIO

### The Ideal Thank Offering Secretary.

LOCAL, CLASSICAL OR SYNODICAL.

One whose life is consistent as a Christian, whose example it would be safe for others to follow.

One who loves her work, and prays definitely for it every day, seeking the guidance of the Holy Spirit.

One who considers her Thank Offering work in the superlative degree, the best work demanding the best effort.

One who is willing to deny herself for her work, believing that a sacred duty always comes before pleasure.

One who answers letters promptly, who will answer all questions courteously.

One who will not yield to discouragements, but will keep right on in the way of duty.

One who keeps in close touch with her constituency by frequent correspondence, giving help and encouragement where it may be needed.

One who will persevere until she has the name and address of every Thank Offering Secretary under her jurisdiction.

One who feels personally responsible, not only for her part of the work but all the

work, who is so enthusiastic that she will kindle enthusiasm in all her secretaries.

One whose aim it is to establish a Thank Offering circle in every congregation, even where there is no missionary society.

One who works to place a Thank Offering box in every home with instructions how to use it.

One who reads her missionary magazines carefully, and tries to carry out instructions contained in them, conscientiously and to the letter.

One who cheerfully commends the secretaries who belong to her constituency as well as the societies who are doing good work.

One who aims at greater efficiency each year, who plans and pushes her work so that each year is better than the last.

One who kindly reminds the delinquent ones of the need of persistent effort on the part of all, so that the work may not suffer.

One who occupies the place because she wants it and is willing to do her very best to fill the position acceptably.

One who sees that her annual reports are carefully made out and sent to the proper place.

One who, when ordering boxes or any other supplies, will state what Classis she belongs to.

One who notifies the General Secretary when the Thank Offering Secretaries of Classical Societies, or Synodical, have been changed.

One who is wide awake, keeping her work up-to-date, pushing, praying and working every day.

Some of our  
Devoted  
Bible Women  
in  
Japan





# DEVOTIONAL



THEME—Holding the Faith.

SCRIPTURAL BASIS—Heb. 10: 23-39.

COMMENT.—There is faith and the faith. It was interesting, to-day, to sit in a board meeting between two men of different faiths—one a Roman, the other a Hebrew. In this Scripture exhortation to steadfastness in the faith, there is implied the quality of faithfulness, as well as faith as a belief; so that one may say that the lesson suggested in Hebrews is an appeal and a warning to professing Christians to be faithful to their faith-Christianity.

Faith and faithful are old words, but their place and need in our lives are ever new. Our whole civilization rests on faith; faith in ourselves, faith in each other, and faith in God. "The basic elements in human experience make faith necessary; we deal with a future, about which we must think, with reference to which we must act, and adventuring into which we need courage and patience; this venture of life takes place in a world the meaning of which can be grasped only through open-heartedness, and character is possible only to them of resolute conviction."

By associating with the different temperaments and meeting people under all circumstances of life, one comes to realize how many different ways there are to approach God. One comes to Him over the rough road of trouble, in which faith furnished the gleam that gave meaning to every stone of the way; another will struggle through the bewildering maze of intellectual problems with equal agony of soul until reason is reconciled to faith, until the seeking one seizes the truth, "Faith always sees more with her eye than logic can hold in her hand;" another has always had child-like faith, producing an undisturbed happy life whose possession of implicit trust enables that one to serve with compelling gratitude; the old people, peering into the realities of the next life, know the value of faith, for the things of time and change are shorn of their power; the recluse, still another, climbs to faith through meditation and prayer. There are as many ways to reach God through faith as there are human experiences.

How can anyone who has ever really "walked with Him by faith cast away their confidence or draw back?" While it is difficult to imagine, yet it is not only true of this age, but must have been found in the early Church according to this record. It is a sad state. It is a fearful thing to be faithless. There are few words that carry a heavier momentum than the words *faithful* and *faithless*. These words largely record the successes and failures of the world. We love the faithful in anything. It was Josh Billings who reminded us that the finest virtue of the postage stamp is the ability to stick. In Yellowstone Park, the geyser that keeps everlastingly at it is called "Old Faithful." They who deal with people will unanimously agree that a less talented, but faithful person, "will arrive" with more scores to the credit of any cause than the brilliant, erratic now-you-see-me-now-you-don't type. But talent and faithfulness—this "shall obtain a good report."

In this month when the new study, "Missionary Milestones," begins, the subject, "Holding the Faith," has a special challenge. Following this text, the price of our faith as a heritage is again refreshed in our minds. The Book of Hebrews is a record of the heroes of faith, but these later ones, of whom we learn, suffered and died for the faith, also belong with that galaxy of stars who have come up through great tribulation to give us the gift.

Have they suffered faithfully for nought? Ah, no; while the fruits might have been larger, yet behold! Christ declared that his faithful followers should do greater works than He did. To-day we begin to see a fuller realization of this promise. Because men and women have been true and loyal, Christ in His Christianity is achieving throughout the world, in a scope undreamed by the followers in Palestine.

"Blind asylums have opened many eyes, permitting many people to read and work even without sight. Hospitals have cured and cared for multitudes of sick and insane. We cannot raise the dead, but the average length of life has been greatly increased. The day laborer has more of the best things in the world—books, libraries, churches, railroads, telegraphs, newspapers—than kings in heathen lands. It is because the Christless nations have come to Christian lands and have seen what Christ has done for them, that there is such an awakening of these nations as has never been seen before. There has been a

marvelous change in the general attitude toward missions in the last few years. Its great work has risen above the unseen foundations as a lighthouse above its rock-built foundations beneath the waters."

It takes a long time to polish a diamond, and it is very difficult work. When a diamond is first found it has a rough dark appearance much like a common pebble. The outside must be ground off and the diamond ground before it is fit to use. The stone must be fixed very firmly in the end of a piece of hard wood or metal, then it is put on the wheel which whirls at a rapid rate. Fine diamond dust is put on the wheel, because nothing else is hard enough to polish the diamond. It requires days, weeks, months, and sometimes years, several years, before it is finished; and if a diamond is being prepared for use in a king's crown, then longer time and greater brilliancy and beauty is required.

Our external circumstances may change, toil may press heavily upon us, sickness may blight our plans—many kind of trials gather over our heads. Why is it? We cannot understand. It is thus that faith must become the mother of our peace. If the heart is stayed on God, whatever the present moment may bring, your knowledge that it is His will and that the "grinding" will develop character, that the "polishing" will soon bring beauty, this not only makes adversity tolerable, but welcome, because the exercise of faith will certainly prepare one for the King's use.

Slowly, faith is building the temple of God in the universe. Be faithful, just where you are, for if by glad obedience we catch the spirit of God's plan, we will also catch the radiance of God's likeness and we will be set into the growing walls, a living stone. When in your hard fight, your tiresome drudgery, you catch the purpose of your being, and give yourself to God that He may give Himself to you, then if the stone could only have a vision of the structure of which it is to be a part forever, what patience must fill it as it feels the whirr of the wheels and, mayhap, the blows of the hammer. Wherever souls are being "ground" there faith is at work hewing out the pillars for the Temple.

PRAYERS.—Ask one of the most beautiful spirits, as regards faith, to offer prayer for a more powerful exercise of faith in daily lives—to take Christ into every task and into all pleasures.

Let the leader study the work of the society, to suggest the places of faithfulness, not personal, but as an organization.

Another should pray for vision, for courage to launch out, and for patience to endure, that the great work of the world may go forward; also for steadfastness that none may ever "cast away their confidence, or turn back."

Pray that all Christians "holding the faith" may do it with such joy and efficiency as to attract the Christless ones into the kingdom.

HYMNS.—"My Faith Looks Up to Thee."

"Jesus, I My Cross Have Taken."

"O Love That Wilt Not Let Me Go."

COLLATERAL READING.—"Missing," by Mrs. Humphrey Ward. (Fiction.)

"The Meaning of Faith," by Harry Emerson Fosdick. (Devotional.)

"Holding and Defending the Faith." (Article in the *OUTLOOK OF MISSIONS*, February, 1914.)

"The Gospel for an age of faith, a gospel which makes life worth living, rings the knell of pessimism, begins and ends in the revelation of God, who in all the eternities and infinities, in His dealings with this world, and all worlds, is truly made known in Jesus Christ, who in His earthly life, His unwearying service, His matchless teaching, His self-sacrificing death, and His victory over the grave, was 'the brightness of the Father's glory and the express image of His person.'"

# The Meeting for March

TEXT BOOK—"Missionary Milestones." Chapter I.

KEY VERSE—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

KEY WORD—Holding the Faith. Heb. 10: 23-39.

*Note*—In view of the fact that early Protestant history and denominational history are treated in the text-book, all in a highly interesting manner and with ample incident and illustration, we shall instead of the usual "Chapter Comment" present each month pictures and incidents which we hope will give a close touch with the atmosphere, the experience, and personalities that make up what we call home missionary work. We shall follow the Scripture theme, and also follow in part the subjects in our Prayer Calendar as represented by the pictures on the pages of the Calendar. On the February page of the Calendar appears the picture of some of the Christian Indians at our Mission in Wisconsin. On the March page is the picture of Rev. and Mrs. Jacob Stucki, the white missionaries to these Indians. For the March meeting we present some illustrations and notes on this work.

## Work Among the Indians.

IT was not by accident that the New World was discovered just in time to make a home for the Christian people who were persecuted by Romanism just after the Reformation. Mrs. Seebach speaks of this in our text-book especially, as we shall find later in the study of the third chapter. His ways are truly past finding out. Where could the persecuted Protestants have found a refuge had it not been that this new land was waiting for them? God had prepared for them a home. They held fast the faith without wavering, and He was faithful to His promise. It seems to me that the promise they leaned upon must have been Mark 10: 29-30: "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Here was a beautiful, fertile, spacious land, just waiting. God sent them here to find a home; and here, also, He had a whole continent of red-skinned children whom He wanted evangelized. To-day, after more than two hundred



THE MISSIONARY AND SOME FRIENDS VISITING THE INDIANS.



INDIANS LEAVING THE MISSIONARY AFTER BEING SUPPLIED WITH CLOTHES.

years, there still are Indians who have not heard God's Word. There are many missions, however, among the Indians. The work has many difficulties, and, like all missionary work has many joys.

Our own mission to the Winnebagoes in Jackson County, Wisconsin, was founded in 1878. Rev. Jacob Hauser was the first missionary. We had no building and the nearest house he could rent for his family was seven miles from the Indian settlement. He walked these seven miles to teach them four days each week. Finally the chief, learning to like the missionary, loaned him his pony to make the trip. In 1880 a log dwelling was erected for the missionary close by the Indian village. In 1882 a chapel was built. The meetings had been held in a crude log hut, and the new chapel gave much more opportunity for work. After hard, sacrificing labor, with a good beginning in spiritual things among the Indians, Rev. Hauser in 1885 went to preach in a new field, and Rev. Jacob Stucki took up the Indian work. Rev. Stucki has remained at the mission continuously since that time.

These Indians are gentle hearted and kind. They have their faults, but they are a lovable people. They look to the missionary as to a father. It is a common thing for them to come to his house just to look at him and be with him, on no errand but just to sit with him a while. It seems to give them satisfaction and comfort just to sit in silence, in the presence of this true friend. Coming through the woods an old Indian crippling along painfully, going somewhere, perhaps to warm by another's fire, meets the missionary going on some errand. His face lights up and he gives a glad, hearty Indian response to the kindly greeting of the missionary, and you can see that glad look on the old Indian's face for a long time afterwards.

Every day is a busy day at the mission, but especially Monday from fall to late spring. They come for clothing and supplies. Men, women and children come trailing through the woods from every direction. They need everything from shoes to overcoats. Nearly all of them are worthy of help. They do not receive Government help, as do some other tribes. The country is barren and unfruitful. The soil is loose sand, blowing in drifts under the strong winds. Only here and there can one succeed in growing a few potatoes, a little corn. Indeed they are very poor. They pick berries in summer and carry them many miles to sell to the white people. They also try to earn a little food by digging potatoes and husking corn for the farmers. This takes them far away from their own village, and they work harder

bringing their earnings of potatoes and corn back to their homes than they do earning them. If it were not for the help the missionary is able to give from missionary boxes sent by our societies and Mission Bands, these people would suffer, especially the old people.

Those who have come to know Jesus as their Saviour are faithful Christians. They are as simple minded as children, and their faith is just simply taking God at His word. Sincerity and loyalty are personified in some of these Christian Indians. King of Thunder was one of the first to be converted. He is a handsome type of the noble, true Indian. The week before he was to be baptized, he was walking through the woods with another Indian. They came in sight of a feast tent. His companion said, "We will go to the feast." "No," King of Thunder said, "I have taken the Jesus way." "You don't need to go in, you can just stand at the door," his companion urged. So he did go and look in at the door. It was a heathen feast, where they have their wild orgies of eating, dancing, and singing to the spirits. The missionary heard about it afterwards, and heard that some of the Indians were waiting to see if he would baptize King of Thunder now. "Can he look at an old Indian feast and still be on the Jesus way?" seemed to be their query. So they watched and waited to see. And on Sunday morning the chapel had many who came to see what the missionary would do about it. Can we be half for Christ and half for the world? is an old, old question, an old, old temptation, and every Christian meets it. Happy if it is settled for him as it was for King of Thunder. He came, apparently innocent of the question he had occasioned, and sat down with the others who were to be baptized. Without saying anything to him beforehand, the missionary omitted his name when he called them to the altar. Then he made this



### **A Physical Type of the Old-Time Indian**

His ponies ran away, throwing him to the ground from his wagon. His back was broken. He lay in his tent for one year, unable to get up. His wife cared for him tenderly, keeping his bed soft, and doing all she could for him; though she knew nothing of the laws of hygiene, she gave him all the care she knew how to give, and he got well. His back is crippled, but he goes about and is well. The missionary went to see him, and one day took his camera. The wife held her husband up while the picture was taken.





### The Feast Tent

It will be covered with canvass, fire made under the kettles to cook an enormous quantity of dog-soup, and ready for the wild revel. The heathen Indians will come from far and near. All night long some will be dancing in the wild hypnotic motions of their spirit dances, some will be gorging with soup until they lie down in stupor, some will be singing; and the howls and yells will sound like an inferno for half a mile around.

a great lesson to all the Indians present, that Jesus wants our whole heart; that we cannot come to Him unless we forsake the Devil with all his works and ways, the world with its vain pomp and glory, and the flesh with its sinful desires. That Jesus will keep us and save us; He died to save us, He loves us and is reaching out His hand for us, but we must come to Him with our whole heart. Poor King of Thunder sat in deep humiliation and repentance. After the service he went to the missionary's house and wept over his mistake. The missionary told him that if he would come the next Sunday, and before all the Indians acknowledge his wrong, and confess his desire to follow Jesus, he would baptize him. The Indian has a proud heart; he glories in dignity. And King of Thunder's very name pledged him to it. Would he come before all the people and be gazed at again? Even more curious and amusing this would be among the Indians than the Sunday before. The missionary in his heart half doubted. But on Sunday morning King of Thunder was there, and with deep reverence he walked to the front and before them all surrendered his will, his pride, and his whole heart to Jesus. In great joy of heart the missionary baptized him, and the Indians who had gathered saw that Jesus is indeed a King who can rule the heart of man.

With some such test all of those who have been baptized have manifested their sincere desire and their loyal purpose to be true Christians. The work among them must be very simple. But it must be true, strong, fixed, and constant in the message of the Gospel. The missionary visits among them from tent to tent, preaches to them in the chapel, ministers to their needs as they come to his house, and goes to them in time of sickness. The Woman's Missionary Society and Mission Bands presented him with an auto, a small runabout with a truck attachment which has helped him in taking supplies to them and going to preach in the scattered camps.

**Field Notes from the Desk.**

BY GERTRUDE M. COGAN.

Every one of the new societies in and about Buffalo has made a fine beginning. One has already taken up Thank Offering boxes, and several sent for Prayer Calendars. The spiritual interest is blessed. We are going to see a splendid Classical Society develop.

The new society at New Oxford, Pa., is also making a very good start. Are using textbook, program packet and Prayer Calendar.

About five years ago, with the help of Rev. Dr. and Mrs. Lindaman, of Littlestown, Pa., I organized the W. M. S. in their country churches. The work has been a wonderful success. It has grown and has been a blessing to the cause and to the members. Recently they elected their officers, including department secretaries, and have the year's work planned in the most interesting way. They report, "We will pay our budget in full, and have also a Thank Offering." Let us have more societies like this in the country churches.

The colored woman came. I just had my MSS. on typewriter and here she came. She comes so often. And she always wants money. I thought to-day that I just could not lay aside this writing to talk. But I hadn't seen her for quite a while; it was her husband who made the rounds the last few months. She looked so tired, I said: "Will you sit down and rest?" "Thank you, ma'am. Yes. I do so much walkin' and gets pretty tired. Well, how are you?" she asks. "Did you have a happy Christmas?" "Yes, thank you," I replied. "How did you get along at your church for Christmas?"

And her face lit up. "Oh, splendid. Fed a hundred people. My husband he's the preacher now at the Fifteenth Street Church, you know. Yes, we fed a hundred." "That was lovely," I said and felt happy with her as I looked at her ragged old cloak and her hard worked hands clutching the battered bag that has collected with such faith the little bits for their work.

"Oh, now, thank you, ma'am; thank you," as she put my offering into the battered bag. She looked at me wistfully. I thought she was going to ask for more money. She moved toward the door, looking for an expression of some kind on my part. I cast about in my mind just what it might be. "Yes—yes, ma'am," she began hesitatingly, "I jus' said to my husband if you—some time, you know—you's so busy—but I jus' said some time if you had time, you know—to write me some more little poetry."

Poetry. I could not think what she meant. "Yes, ma'am; it was fine, an' we'll have another meetin' the las' of this month." Then I remembered. Once when she was in she had timidly asked me if I would write some poetry for her. On asking what it was for, I found that she wanted to start a woman's missionary meeting at their church. "We don't know much about mission," she had said, "an' we's startin', and me an' my husband we think maybe we can get them to think about mission. I'm to make the speech," she explained, "an' as I don't know nothing about it, I thought maybe you would write me a little poetry for to read."

I wrote on the typewriter a few paragraphs telling in simple words something of the conditions of women in China, Japan, India, and Africa, with an appeal for Christian women to help send them the Gospel of Christ. It was not poetry, and was brief and pointed. Once she interrupted me, "Not so much, you know—just a little something. I ain't so good at readin'." When through I handed it to her. It took her twice as long to read it as it had taken to write it. She spelled through it like a child. Then I read it to her, explaining with detail and telling her stories to illustrate the facts. She grasped at it as if it were food and went away with a new light in her eyes.

So now they really have a monthly missionary meeting. And she wants me to write "some more little poetry" for the meeting. "Yes, ma'am, they all liked to listen to that what you wrote." I promised to write more for her next meeting. Again she looked inquiringly, timidly, with a wish on her face. I encouraged her to speak her mind. "My husband he said—now if some time—if you had time, you know—some time for you to give us maybe a lecture—yes, ma'am, we was sayin' together about it—how nice it would be—in our church, you know." God bless them. How happy I will be to go. And may He give me a message for their hearts and for His world-wide cause. She had interrupted my "Field Notes," but God had sent her on an errand; and through her He sends me on an errand. Let His interruptions come, and may we always recognize His call in the humble incidents of every-day life.

# Program for the Month of March

## Young People's Work

MRS. JOHN LENTZ, SECRETARY  
218 BROADWAY, MILTON, PA.

### Mission Band Program.

#### March.

BIBLE TOPIC—The Crucifixion and Resurrection.

Read about Rev. Henry K. Miller.

Use *OUTLOOK OF MISSIONS and Everyland*.

#### First Week.

SCRIPTURE LESSON—Christ anointed. Math. 26: 1-13.

Pray for our Miyagi Girls' School, Japan.

STUDY—An introductory talk on African Adventurers. The Continent of Africa—its position, location, size, climate, people, history, etc. Explain the purpose of the new book.

Read about Mr. Miller first week.

#### Second Week.

Christ betrayed. Math. 26: 14-25.

Pray for our schools at Yochow, China.

STUDY—"African Adventurers." Chapter I. The family of Akulu Mejo.

Pass for discussion and explanation pictures on Africa.

Article from the *OUTLOOK OF MISSIONS*.

Read about Mr. Miller second week.

#### Third Week.

Christ before Pilate. Math. 27: 11-23.

Pray for our schools at Shenchowfu.

STUDY—"African Adventurers." Chapter II. White Men and Their Adventures.

Let the children find some stories of David Livingstone.

Read about Mr. Miller third week.

#### Fourth Week.

Christ Crucified. Math. 27: 33-38.

Pray for our kindergarten at Miharu.

STUDY—"African Adventurers." Chapter III. Assam tells more about Livingstone.

Article from *Everyland*.

Read about Mr. Miller fourth week.

#### Fifth Week.

The Resurrection. Math. 28: 1-10.

Pray that each one may receive a full measure of the Easter spirit.

STUDY—A review of the first three chapters of "African Adventurers."

STORY—An Easter story by the teacher of one of the children.

Read about Mr. Miller fifth week.

### Livingstone's Favorite Hymn.

(From *Missionary Review of the World*.)

"When we know the favorite hymn of a man," says William T. Stead, "we have gained a glimpse of his inner life."

This was certainly true in the case of David Livingstone, whose favorite hymn was "O God of Bethel, by Whose Hand." It cheered him greatly during the privations and sufferings of his long journey through Africa, and it was sung at the great service in Westminster Abbey when his body was finally laid to rest on April 18, 1874.

Whoever will take the trouble to carefully study this hymn will certainly gain a new insight into the inner life of the great "hunter of paths who walked 27,000 miles as the white man counts distance."

Through each perplexing path of life,  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

O spread Thy covering wings around  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace.

### A Korean Good Samaritan.

(From *Missionary Review of the World*.)

Helper Yi handed a man a leaflet. "What is this?" "It is a leaflet on Christianity." "Oh, thank you, thank you." His effusiveness surprised Yi, but the man went on to say: "I never meet a Christian but I want to thank him again and again. I was coming home drunk from Chunju market place and fell into a ditch full of water. My clothes became soaked and it was freezing weather and worse, yet I could not climb out. I would have perished had not a Christian found me and taken me to his house. He gave me a bowl of hot soup, dried my clothes, let me sleep there that night and sent me home in the morning with some good advice."

On inquiry it was found that it was Kim, a servant of Dr. Cook's, who had acted the Good Samaritan in this case. Ten years ago he enjoyed drinking and gambling more than anything else, but the grace of God came into Kim's heart and life, and has been bearing fruit, as this incident shows.

My lifted eye, without a tear,  
The gathering storm shall see;  
My steadfast heart shall know no fear:  
That heart shall rest in Thee!

—HELEN M. WILLIAMS.



REV. HENRY K. MILLER.

Our missionary for the month of March is Rev. Henry K. Miller, of Tokyo, Japan.

#### First Week.

It is not usual in telling about a missionary to refer to the parents, but we are told to honor "the memory of the just," so this month we will tell you about the parents of Mr. Miller. They were pious, earnest and devoted Christians. The father was Daniel Miller, of Reading, Pa., who was a faithful elder in St. Paul's Memorial Reformed Church, and most active in Missions. For many years he was the publisher of the *Hausfreund and Reformed Church Record*. He took a special interest in the young people, and was a teacher in the Sunday School.

#### Second Week.

There is one thing that all young people must do who wish to become foreign missionaries. They must be lovers of the Saviour, and from early youth take an interest in the work of the Church. We find Missionary Miller early in life devoting himself to daily prayer and the study of the Bible. He was fond of good books. He could often be seen reading the Bible, or some interesting child's book. As he grew in years his heart was fixed on becoming a missionary, and after he had studied for seven years in college and seminary he applied to our Board of Foreign Missions, and was elected for service in Japan. He went to Japan in the year 1892.

#### Third Week.

When Mr. Miller arrived in Japan there was no Language School where he could study the hard Japanese language, but he soon found a teacher who taught him this most difficult language. Mr. Miller is a modest man, but you should know that he is very able. He has been doing all kinds of work in the Mission, such as teaching, preaching and attending to

the business end of the Mission. He has lived at Sendai, Yamagata and at Tokyo, and in all these centres his influence has been good. He has been of great service in the general work of Christian missions.

#### Fourth Week.

Tokyo is the capital of Japan and the home of the Emperor. I wish I knew, but I am not so sure whether Mr. Miller has ever seen the new ruler. It will be interesting to find out when he comes to America. The work of our missionary at the present time is to go about in the city and do good. His labors have been greatly blessed. One of his duties is to visit the out-stations in his district, and to assist the evangelists and Bible Women. This work is important, but it requires much toil, patience and self-denial.

#### Fifth Week.

It may surprise you when you are told that Mr. Miller now has no beard. The picture was taken some years ago. In a few months he expects to come home on furlough. No doubt many boys and girls will meet him. There is another surprise in store for you. Mr. Miller has been trying hard to procure a home for himself and Mrs. Miller, but without avail. They must live in a rented house, and this is not only expensive, but it is very unhealthy. Let us all hope and pray that a home may soon be obtained for these earnest workers.

#### Prayer.

O Christ, Lover of little children, we fervently pray that Thy Spirit may come more abundantly into the hearts of all children everywhere, and be such a moulding influence in the lives of boys and girls, that they will go out into the life of their nations, strong in Christian faith, love and service, that thousands may be saved for Thy kingdom. Amen.

#### Gifts Worthy of Note.

The Board of Foreign Missions has recently received a gift of one thousand dollars from Elder Reuben A. Paules, a prominent member of Heidelberg Reformed Church, York, Pa., as a loving memorial to his sainted wife, E. Jane Paules. The fund will be used for a chapel in Japan. No more beautiful tribute could any devoted husband pay to his life's companion. This thoughtful offering is greatly appreciated by the Board and will be a blessing to many in Japan.

Dr. Bartholomew received a reply from Mr. J. W. Keller, of Tiffin, Ohio, to an appeal for the evangelistic work in Japan, with this significant language: "Enclosed you will find a draft for \$25. For some reason I could not put this off and say at some more convenient season I'll attend to it." It is cheering to receive such answers.

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*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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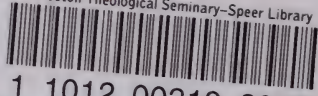
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